

SPIRIT OF MISSIONS.

DOMESTIC DEPARTMENT.

Committee for Domestic Missions.

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APRIL, 1879.

THREE THOUSAND AGENTS.

THE visitor at West Point may read on the rocks which border its pleasant paths the names of the great battle-fields on which the American flag has been upheld with honor. No class of youthful cadets can go out into the world ignorant of the history, unmindful of the fame of the profession to which they belong. Those mute witnesses, graven on the everlasting hills, appeal to them to go forth in their turn to whatever place and fate duty shall call them.

In like fashion, as one walks through the rooms of a certain Mission House in one of our Atlantic cities, he may see blazoned on the walls, and legible at every turn, the names of noted Mission stations, so that the young student shall have constantly before his thoughts the forts where, under the banner of the Cross, he may be summoned to a warfare more wearing and fatal than even that of the warrior of the world.

It needs but a glance to tell one of the power of such mute appeals, the worth of a constant, yet unobtrusive testimony, the force of an unspoken spell, thus linked in with all the duties and associations and thoughts of daily

life. Yet in either case the influences thus wrought are expended upon the men themselves. A thousand keels of peaceful traffic pass constantly by the craggy shores of West Point, and the wayfarer catches no hint of the letters which send the blood thrilling to the heart of the musing cadet. The country is stirred to no enthusiasm of war. And so the throngs in the streets who daily go by the Mission House hardly know that such things are, and would blankly stare at the sound of names over which the Missionary student dreams with fond enthusiasm.

With the former instance we have nothing to do. We used the illustration simply to show the means of wakening enthusiasm and maintaining a nearly love for one's calling. That it would be desirable to spread the war spirit abroad through the country is quite another question. But in the parallel case of the Mission training-house there is precisely the same result. The knowledge, the earnestness, the love are shut up within those narrow walls till they are sent abroad to do their work in far and distant fields.

We have no fault to find with this

arrangement—far from it. We believe it to be the very best for kindling and maintaining a noble enthusiasm. We rejoice to see the *esprit du corps* of the military calling quickened and developed in the same way in the ranks of the Missionary soldiery.

But the problem is, how, without robbing this of its legitimate field, or weakening it by any vague dilution of expedients, to communicate the same sense of Missionary importance to the Church at large. We cannot call home the men of Utah, Oregon, and Nevada every time that a new impulse is wanted for the Missionary cause. While fully recognizing the power which is exerted by any man who appears fresh from his work and full of its glorious enthusiasm, we must recognize also the loss which the appointed working field inevitably sustains by his absence. There are times when the leader goes to the rear to rally the retreating or to rouse the reserves, but this is at the expense of his precious presence in the advance.

But, it is asked, are there not the "General Agents" of the Missionary Board? This title has been dropped under the present organization of the Board, and with good reason. There are the two *Secretaries*, who are, as they have been, willing to work when and where they can; but a moment's calm reflection will show how little they can do in proportion to the work which is needed. They have their own official duties, and these are and must be ever increasing. These they cannot neglect. And let any one who thinks them sufficient simply take the statistics of the Church. There are three thousand parishes, in round numbers, in the Church. Each Secretary, in behalf of his own department, would have to visit and address each one of these. Allowing for the time of travel sixty-five days out of each year—and this is an absurdly small allowance—it would then take each Secretary, at the rate of one a day, ten

years to go through the list of parishes; during which ten years the Church, at its present rates of increase, would have added at least fifteen hundred new parishes.

This presupposes that each Secretary should be an entire absentee from his office, or, to use a war phrase, "have his head-quarters in the saddle."

We say nothing of the labor which such a scheme would involve. We prefer to keep our statistics well under the mark. We say nothing of the fact that, for all useful purposes, there is but one day in each week really available, viz., the Lord's Day; and but one part of that day when a congregation can ordinarily be fairly reached, and that is the hour of Morning Service. We speak of parishes in general; the exceptions are not worth taking into the account. We say nothing of the seasons of the year when it would be useless to visit particular sections. Taking as a standard the lists of Episcopal appointments, we are quite willing to set it forth as a practical fact that the visiting of three hundred parishes a year by one man would be hardly within the limits of even a nominal possibility. Of the actual benefit of such laborious haste we say nothing.

But then, it is asked, why not appoint a number of agents, say thirty to each branch? In the first place, these must be taken from the working Clergy. They must be good and able men. Where are they to be had? Men are not wanted who are incapacitated by any reason for active parochial work. There are one hundred and forty Priests and Deacons more than the number of parishes. Now take the number of parishes which cannot do without more than one Clergyman, the Clergy employed in necessary posts in colleges and seminaries, the aged and invalid Clergy, and where will the sixty men be found who can fitly fill these agencies? But granting the men are to be had, the question

of their support comes up. Including their travelling expenses, and supposing them to require the minimum of salary, one thousand dollars a year will be the least that they would cost the Church. That would add thirty thousand dollars to the working cost of each branch of the Missionary business. To make even a paying thing, sixty thousand dollars additional would have to be raised each year before any gain could be expected.

There is another reason which it is well to consider in passing. The use of agents practically implies the abandonment of the work to their hands. Whether it should be so or not, it is not worth while to discuss, since the feeling is perfectly well known to every one who will think about it, that nine-tenths of the Clergy would inevitably say, we are paying that which amounts to an average tax of twenty dollars on each parish to these men to do this work; they ought to do it. We pay them in order to be free ourselves to attend to other duties. The system of agencies on any scale sufficient to reach any result signifies the dropping of every other method.

Again, many feel that, however ably a general agent may present a cause, there is always wanting in his case the special knowledge of the successful points of appeal. He comes as a stranger. He cannot be aware of the particular hindering prejudices, of the secret springs of sympathy, which are only known through pastoral experience. He cannot choose times and seasons. Most of all, there is in such work, when at its best, the impression that it is done once for all. It is like a dead lift to raise a debt. It does not, and hardly can, carry with it the impression of a continuous, regular, necessary duty. With each year the work has to be done all over again, the parish falls back to the old level of comparative indifference.

This is not the Missionary principle of the Church. It is not the principle of the Church in anything. Continuous, regulated, judicious effort, instead of spasmodic, irregular, excited outbursts, is that which is everywhere recognized as Church-like.

Why, then, having tried to show the impossibility of two agents being able to do the work, and the impracticability of using thirty times two, should this article be headed "Three Thousand Agents"? Because that title expresses just what the Church has in its hands for the effectual remedy. The Rectors of the parishes are the ones to do the work of spreading knowledge, of arousing interest, of obtaining funds. Their commission is given in their ordination vows. They know times and seasons. They know when and where to stir the special sympathies; to appeal to this one's heart who has children in the distant West, to touch that one's conscience who has made his wealth from foreign traffic. They know how to avoid pitfalls of prejudice, and also how to adapt schemes of collecting to the various fancies of their people.

Yet, it is said, the Rectors will not take an interest in this matter. They certainly will not till they feel it to be their duty, just as they feel it their duty to visit the sick and catechise the children. No one who looks back at the great advance in clerical conceptions of duty during the past forty years need despair in this matter. Many things are the rule now which were the exception once.

This paper is offered for the purpose of suggesting that it is the duty of every Rector, first, to know what the Church is doing and trying to do in the Missionary Field, and next, to communicate that knowledge to his parish.

It is his duty to ask for contributions, and to show reasons for contributing. For one reason, if for no other, it is his duty, because the spiritual life and

growth of his parish depends upon his people's systematic giving to religious purposes.

But Rectors ask how they are to learn the needs of the Missionary Fields? How are they to learn any other part of their duty? It is not a very expensive study. Let a Clergyman set himself to teaching, say his Bible-class, something about ancient Missionary work—taking up St. Paul's journeys, and sermons, and epistles—and try to weave into it the works of modern Missionary Bishops; he and they will soon find enough of interest, and the publication of the Board, *THE SPIRIT OF MISSIONS*, will give plenty of matter. The brethren must learn not to put into their waste-baskets all circulars simply because they are printed.

But there is not space here to dwell upon particulars. Another time there may be given a plan for Missionary work in a parish. The purpose we now have in view is to urge with pressing earnestness the need of clerical devotion to this matter. We say clerical devotion. It is part of each man's duty who has a parish, because he has a parish. The souls committed to his care are starved and defrauded if they are not permitted to take part in Missionary work. The one danger of the times is that selfishness which looks at religion as a mere scheme for individual benefit, a sort of spiritual insurance which a man gets on his own property, and that without regard to his neighbors. On the contrary, it is like those provisions against conflagration, in which every good citizen cheerfully bears his share, that fires may not happen. The recognition that "we are members one of another" is the cardinal point on which true religion turns as distinguished from false. The Clergy are not mere agents of a soul-saving scheme; they are leaders in building up the goodness and unselfishness of the land. If they are not this, then they are what the opponents of Christianity would make

them out, mere professional followers of a calling which makes up for its little pecuniary profit by large exactions of ease and dignity. We repeat, they are leaders, and they must take the responsibility of leading.

This work cannot be left to other hands. We have tried to show the impossibility of leaving it all to the central office. That can obtain and diffuse information, and will do it better than any other agency, but the work of distributing must be done by the Clergy. What would be the value of a central reservoir, large as a lake, to a city where, in every street, the mains had become choked by neglect, and where the communication into each house was cut off? Each parish of the Church is a household, and the head of the house is its Rector, who is himself to see to it that all needful supplies are furnished to it.

Hitherto, Missionary matters have been regarded as the specialty of this or that Clergyman who might take an interest in such topics; as works of supererogation, which it was well for a parish which had got a nice church, and plenty of good music, and an eloquent Rector, to take up as the outlet of superfluous funds and unemployed energies. We are not sure that there was not a very prevailing impression that to care for the heathen at home or abroad was a sort of peculiar saintliness which one in a thousand might adopt. We can point to more than one passage of fictitious literature which openly conveys the idea. Just so church-going, temperance, attendance at the Holy Communion, were thought of "as very well for women and elderly people," or the very religious, but as making small part of the ordinary duties of mankind.

"Old things are passed away." A better spirit has arisen in the Church. But this spirit requires to be ordered and systematized, and not left to run waste in vague emotion at triennial conven-

tions and under the stimulus of exceptional eloquence. There is no need of providing new machinery. Every parish, as a parish, has all that is necessary.

And the laity can do their part by seeking information of their Clergy. They must do it in some cases. In all cases they will aid and strengthen their Rector's hands if they will let him feel that he is working, not to rouse a languid interest, but to meet an earnest demand for knowledge.

And lastly, a word from Bishops will do much. They have the special burden of Diocesan extension, and that is commonly enough, not to speak of the care of colleges and schools and various works. Yet cannot they too find

time to remind the Clergy that theirs is a threefold duty? Each is care-taker of his own special flock—each is member of the family over which one Right Reverend Father in God is overseer; but each is also Presbyter of the Church at large, and owes true allegiance to the whole. It is not for us to suggest a Bishop's duties, but assuredly it would strengthen much the hands of parochial Clergy, who fain would do, but hardly know how, could they go to their flocks with the word and counsel of a Bishop behind them. It is for the Bishops to say when and how this shall be done; we hope it is not too much for us to ask that, if it seem right and good to them, it may be done.

THE SELWYN ASSOCIATE MISSION.

WE present on the next page a picture of the proposed church for the Selwyn Associate Mission at Jacksonville, Florida, drawn by Mr. C. C. Haight, architect.

In a former number of this magazine this holy enterprise was laid before our readers in an article entitled "A Providential Opportunity." It is not proposed to reproduce that paper here, at least in form, but simply to throw into brief, separate statements or propositions, for possibly more ready comprehension, some of its leading thoughts.

1. The Associate Mission, having a common centre, with competent helpers, male and female, under the charge of a Clergyman as director of all, on the score of economy and effectiveness, is believed to possess advantages for the colored people which belong to no other form of Mission work.

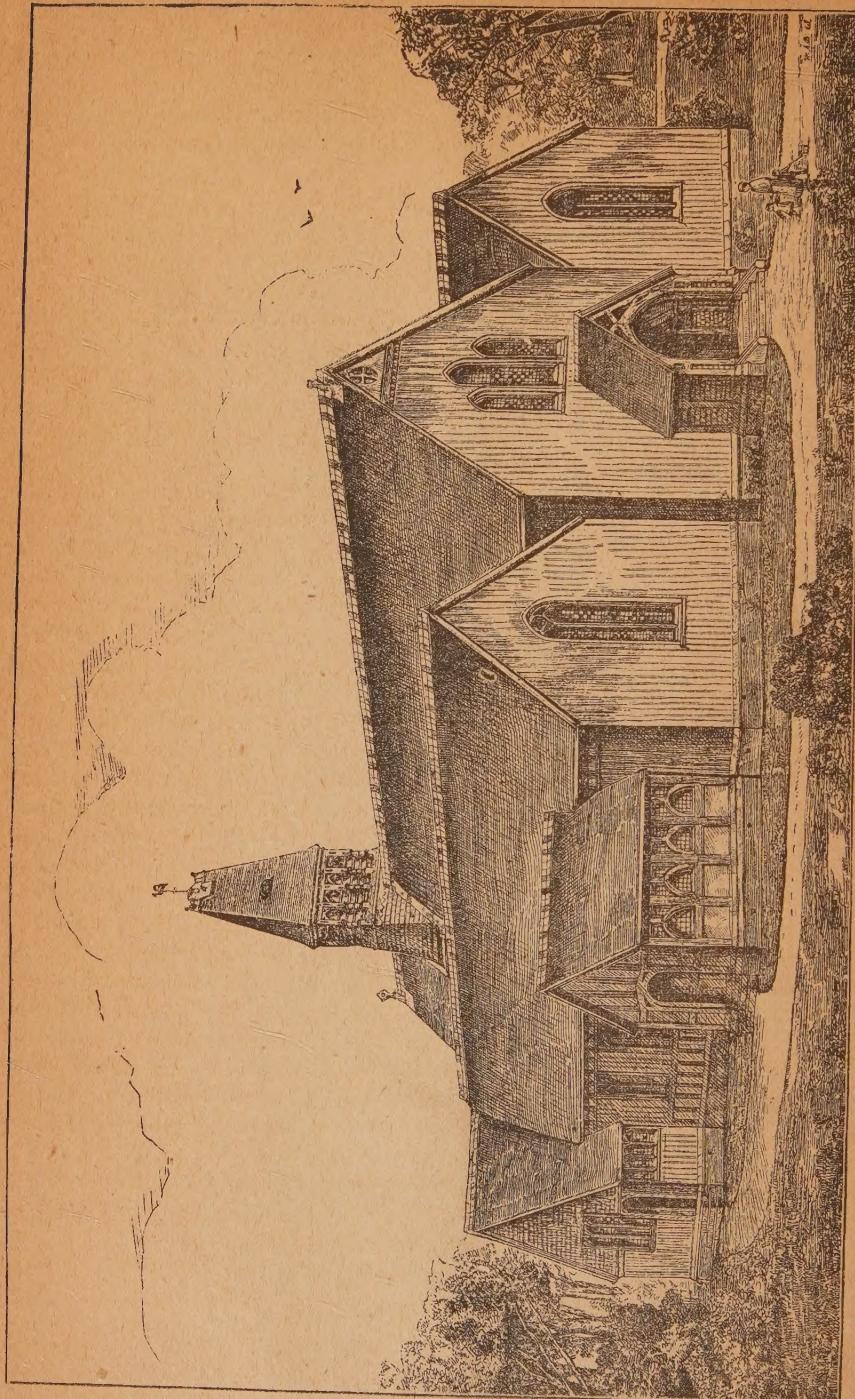
2. This plan requires a large church edifice, at the centre of operations, to meet the disposition of colored people to come together in great numbers for religious worship, and to ensure, moreover, in the most effective and least expensive way, the opportunity for

such a musical rendering of our Service as cannot fail to be attractive and useful to them.

3. Comparatively few of the present generation of adult colored people can read at all, and it is hardly to be expected that they will ever learn to do so; but these people are remarkable for their capacity to memorize, and especially so by the aid of music. It must be wise to help them in such ways as are best adapted to this capacity. Large congregations have, in short periods of time, been taught to render the responsive portions of our Service with accuracy, reverence, and fervor; and it is assumed that what has thus been done can often be done again.

4. It will hardly be denied that we have for these people to memorize just what they need, and just what will be the greatest blessing to them—our precious heritage of Creed and Prayer, Litany and Decalogue, the Psalms of David, the grand *Te Deum*, and the *Gloria in Excelsis*. Their emotional nature—God's gift to them—must not be repressed and chilled. Under the regulation of our Service, let it have

PROPOSED CHURCH FOR SELWYN ASSOCIATE MISSION, JACKSONVILLE, FLORIDA.



the freest and fullest opportunity for exercise and expression.

5. From the proposed centre at Jacksonville, Florida, it is believed that some ten thousand colored people can be reached and influenced by such an Associate Mission as is suggested.

6. The plan contemplates the co-operation of Christian women of fine culture and social position, who will spend much time in visiting these people at their homes, carrying light where it is so much needed, tenderly ministering to the sick and sorrowing, and teaching mothers and children how to live decently in this world, and how to prepare themselves for the next.

7. Neighborhood, Sunday, and other schools may be established, and Cottage Services held; the various helpers going out in all directions to lift up the fallen, to gather in the wanderers, and to reclaim the lost.

8. The church itself can be so arranged that parts of it can be utilized for parish schools, mothers' meetings, and adult classes of various kinds, for week-day or week-evening instruction. It is intended to make it a very bee hive of industry and usefulness, as well as an edifice for the pure and fervent worship of Almighty God.

9. It is estimated that this church, plain but beautiful in its simplicity, built of yellow pine, which abounds in the immediate neighborhood, and large enough to hold from twelve hundred to fifteen hundred people, can be erected and furnished, a house provided for the Rector and his helpers, and the expenses of the Mission ensured for one year, for twelve thousand dollars; and it is believed that after the first year the color-

ed people themselves will do much toward its support.

10. Aside from the cost of the land, which will be provided by the people of Jacksonville, contributions and pledges have already been received amounting to two thousand dollars, together with an intimation that a bell may be expected when the church is completed and ready for it. This leaves ten thousand dollars yet to be obtained in the way of special gifts, not interfering with contributions to the general work. May I not hope and believe that there are one hundred readers of this magazine who will make themselves responsible for providing or collecting for this object one hundred dollars each, over and above their ordinary contributions, or two hundred persons who will supply fifty dollars each, and so ensure the speedy establishment of this Associate Mission? Such gifts, if they shall be received, will make my heart glad with a great joy, greater far than though designated for my personal use, and will, I fully believe, result in the inauguration of a style of work which will prove an untold blessing to a poor and lowly race.

CONCLUSION.—The Clergyman for the headship of the Mission, one possessing every qualification for this work, moved by the HOLY SPIRIT of GOD, has offered himself. In comparison with such an offering, gifts in sympathy and prayers and gifts in money ought to be considered easy, and the opportunity to make them ought to be seized upon with avidity and thankfulness. It remains to be seen how many will take this view of the case.

Hopefully and prayerfully submitted
A. T. TWING.

MEN AND MONEY.

A LETTER FROM BISHOP SPALDING.

MY DEAR DR. TWING: The recent article on "Men, not Money," was ingenious and striking, and contained a great truth; but it seemed to me to leave out an equally great

complementary truth, and on that account to be liable to be misunderstood, and, possibly, to do harm.

How was it read by our worldly Christians,

who are robbing God by withholding their tithes and offerings? The idea that it is not *money* that is wanted, but *men*, probably met their views, and encouraged them in their selfishness and their poor, meagre conception of their own Christian duty. They are content, perhaps proud, that we should have the men laboring in the Mission fields, and therefore discharge themselves of all responsibility; *they are not those for whom self-consecration is to be for a moment thought of.* Self-consecration is for the Missionaries, and will doubtless call forth aid for their work; but the Missionaries may still be left to bear their burdens in loneliness, without sympathy and without help.

On what Gospel principle is it that self-consecration is required in Missionaries, and not equally in all who are baptized into CHRIST? Why should those who go forth on Missionary duty give their *lives* to the work, and they who remain behind give and do little or nothing? What is the measure of responsibility to every Christian, Missionary and layman alike? What is, or should be, the Christian's highest privilege and joy? Is it not to give for CHRIST as He has given for us? Is it not, "Freely have ye received, freely give"? Are we not CHRIST's, soul and body, all that we have and are?

When you say, "Men are wanted, not money," it is true; but *what men?* Missionaries, indeed, are wanted. But where are we taught that Clergymen are to be the only Missionaries? All Christian people must have the self-consecration, zeal, and devotion in the work of CHRIST which we have been looking for too exclusively in the few who go into the work of the Missionary Jurisdictions at home and abroad. What the Church wants is the consecrated men and women, as well as the consecrated Clergy.

It is true the Apostolic Missionaries "had no Board of Missions behind them in Jerusalem." But they had what was perhaps quite as good: they had laymen there who sold all their possessions and goods, and brought the price of the things that were sold and laid them at the Apostles' feet. They had men and women there, and in other Churches, who had learned in good faith to lay by in store on the LORD's day for the treasury of the Church, *as the LORD had prospered them.* The cause of the success of Apostolic Missions was not that the Apostles and other Ministers had all the zeal and self-consecration. The

Church, indeed, grew out of the Ministry, *as the Ministry was from CHRIST.* But in all the orders of the Church, in "the vocation and ministry" of all Christians, there was the *same obligation*, equally felt and acted on in the measure of each one's ability, to further the Missionary cause by the consecration of time, talents, money, or whatever gifts they had received as a trust from God for His service.

We *have* men in the field. They have gone forth when the Church has sent them. They are enduring hardness as good soldiers of JESUS CHRIST—men whom, for their work's sake, Churchmen ought to sustain with all the money they ask for, and rejoice that God gives them the means and opportunity to do so. Why do they not? Why does not the argument, "Men, not money," hold?

The trouble with us in this country is largely this: Rich men do not, except in rare instances, realize that they are under any responsibility to God or man for the uses they make of their wealth. How few of them think, when they are throwing away money, squandering it in useless luxuries or in dissipation, that they are robbing God, Whose it is! And yet these people seem sometimes to be almost encouraged to withhold their gifts for Missions, *as God hath prospered them*, till all the poor are found to give their mites, till all the delinquent Mission stations and feeble parishes have contributed, which they ought to do, for rich and poor alike should give regularly and systematically according to the ability which God giveth.

There are, as everybody knows, hundreds, yea, thousands, of men and women in the Church who could each, out of self-denials that would do them good, make them better and happier and more highly esteemed in the world—out of the mere ceasing to spend money for things of no use and for pleasures that are harmful—build chapels and rectories for a Territory, endow the Schools or Missions or the Episcopate of a Jurisdiction, or do other like works of the greatest importance to the future of the Church of God. Why do they not? Is there no obligation upon them to be Missionaries?

The argument seems valid: "Give us the men (Missionaries) of self-consecration, and the money will follow them." But the men in the field are compelled to plead for money, though they would rather a thousand times give it, if they had it to give, than ask for it

But they who ought to give it simply close their ears. They have been so much annoyed by "beggars"! Efforts are even made to prevent the men from getting money for specific objects, lest the general treasury should suffer in consequence. "Specials" are, as far as possible, cut off, and the general funds are no greater. Is this to be wondered at? Under such policy of calculation, are the funds for Missions likely to be greater?

Surely there cannot be a right feeling in regard to the responsibility of all in the support of Missions. There must be a degree of practical error on this subject, which no increase of self-consecrated Missionaries can correct, when the men in the field, who have deserved well of the Church, who have earned the right to speak and to plead, must ask and entreat Church people, whom God has blessed with abundant wealth, to help them to do work they are sent and expected to do, and to aid which the Church has provided no general agency; and the plea is regarded as an offence, the annoyance of it, an intolerable grievance! Do not Rectors of rich parishes tell us that this is so? My own experience teaches me that it is so to a much less extent than they imagine. But if it be so we should not for a moment acquiesce in it. We must plead, all the same, for CHRIST and His work. But the remedy is in self-consecrated laymen. We do want men first, then money. But the men we want are Christian men, who will, from love of CHRIST, bring their money and lay it at His Apostles' feet!

I am one of those men who want money.

The urgent needs of the work compel me to confess it. I want \$5,000 more for my school for boys, lately destroyed by fire, before it can be rebuilt; \$3,000 to add to the \$3,000 we have, for an immediate enlargement of Wolfe Hall, which the success and increased patronage of the school make necessary, and which we have determined upon in faith that the money will not be lacking; \$6,000, to use now, of \$12,000 that must be had to carry out our plans of ultimate enlargement. I want \$2,000 to use in church building this year, which will secure to us two rectories and three or four chapels; and \$1,500 to aid in supporting Missionaries not provided for through the Domestic Committee. Two good men offer themselves for work in Arizona. I want money to support THREE men at least for that Jurisdiction, by *duplicating* the salaries offered by the Committee.

Through you, my dear Doctor, counting upon your sympathy, which I have always found so helpful, I call upon the baptized members of the Church to consecrate themselves and all they have to the service of CHRIST and the Missionary work. When all that every Christian has shall be consecrated, the learning and talents of the clergy and the energies and power to get wealth, and wealth gotten of the laity, there will be no lack of means for all the work of the Church, and the necessity of such appeals will be superseded. The LORD hasten it in His time.

Affectionately yours,

JOHN F. SPALDING.
Denver, Col., Ash Wednesday, 1879.

FOUR MONTHS IN MONTANA.

A LETTER FROM BISHOP TUTTLE.

BOISE CITY, IDAHO.

DEAR DR. TWING: When at Salt Lake I wanted to write to you about my Montana visitation; but there was no time, as I was home for only two days.

The tour of Montana consumed four months. I held Services in twenty-nine towns. Besides what the three settled Pastors have been doing for the past year, I baptized thirty-six, confirmed twenty, and celebrated the Holy Communion nine times, with one hundred and fifty-seven participants.

At Deer Lodge, St. James' Church was consecrated. At Butte there was a crying aloud for a Pastor. It rejoices my heart to report that on February 1st the Rev. A. B.

Allen, of Lowville, N. Y., is coming to take charge of Butte and Deer Lodge. Butte is the second largest place now in Montana, and it is all-important for the Church to have a good share in the shaping of its vigorous young life.

There is much to cheer me—God forgive me that I am not always cheered. I carry a great grief in the feeling that there are not days enough in the year for me to get over, as I ought, all Montana, and all Idaho, and all Utah. But, I suppose, as it is wisdom in a student to be entirely willing not to know aught of a great many things in order that one thing may be mastered by him, so it will be wisdom in a Bishop to repress overmuch

anxiety, and to be undisturbedly willing to leave many places uncared for in order that some may be looked after well. I am trying to act on this conviction. The trouble is to curb impatient longings to lay hold on more work than one man can well carry through.

Montana, once more and again I repeat, has a most promising future. I beg the Church to see that that Territory be not neglected.

I thank God we have three such men as Prout, of Virginia City, Gilbert, of Helena, and Stewart, of Missoula, already there. Mr. Prout's Madison Valley Mission, twenty miles distant, is flourishing. Mr. Gilbert has laid the foundations of St. Peter's Church, to be built of stone. Mr. Stewart has come to stay, and is building himself a house.

The head-master of our St. Mark's School, Salt Lake, the Rev. Mr. Miller, went with me on part of my tour, and was a great help.

At Helena we witnessed the solar eclipse, total. It was an awful sight, sending us to thoughtfulness and prayer.

Toward the last of the trip, when I was alone, I found no stage, and no vehicle light enough for a team, to carry me the fifty miles over the main Rocky Mountain range, from Junction to Bannack. But emergencies spur inventions. We took an old freight-wagon, detached the hind wheels, rigged a rough box over the fore wheels, and on this extemporized cart, dragged by a pair of Indian ponies, crossed successfully the range.

At Salt Lake all was going on well, the schools flourishingly vigorous. I spent one Sunday there, and confirmed four persons.

In the chancel my heart was full when the Rev. Mr. Unsworth, there beside me, read the prayers. The boy of years ago, whom we had in St. Mark's School, back now, the earnest man, the competent and faithful Minister, to help us! God be thanked!

I had rather a trying time getting up here. The stage was filled full of express freight. The agent (we were starting at midnight) asked me if I could ride on the outside. I laughingly replied, "Oh, yes! I'm used to it. Anywhere."

We started out—the driver and I alone. Snow and sleet were driven, by the keenest kind of a wind, hard into our faces. I sat still and endured. By and by says the driver, after having twice or thrice looked over my way, "Aint you cold? Perhaps we can put a robe over you some way." "No," I said, "I can get along all right." Another silence. Then, whipping his hands vigorously over his chest, he broke out with, "You'd a made a good stage driver, sure, if you'd a started young enough."

I find Mr. Bolland here well, and his parish in wholesome condition, and his St. Michael's School moving on once more with a good man teacher at its head. And the church lot, enlarged by purchase of some neighboring land, is one of the largest and handsomest in my field.

The Rev. E. N. Goddard, one of my old-time and much loved helpers, has come to Ogden, Utah, and taken charge of the School of the Good Shepherd. The Rev. Mr. Stoy has gone to Marysville, Cal., and the Rev. Mr. Gillogly, from Ogden, looks after St. John's School, Logan, as well as St. Paul's School, Plain City.

I was sorry to part with Mr. Stoy. But, without any fault of his, nor, I think, of mine, it seemed best to shrink our efforts at Logan into simply school work. And Mr. Gillogly, one of the wisest of my helpers, can look after that, going to Logan one Sunday per month.

Faithfully yours,

DAN'L S. TUTTLE.

WORK AMONG THE COLORED PEOPLE OF THE SOUTH.

A LETTER FROM BISHOP WHIPPLE.

THOMASVILLE, Ga., Jan. 26th, 1879.

MY DEAR BROTHER: Many thanks for your clear, ringing words, like a trump "to arms," in behalf of the poor freedmen. My heart goes out to them as it does to the red men. When one reads such stories as that of the poor murdered mothers and babes of the Cheyennes, he wonders why God does not send some prophet to go up and down in the land "to cry aloud and spare

not," that the nation may loose the bands of wickedness, and "undo the heavy burdens." It is pity for the helpless and the love of CHRIST which is the motive power of all Missionary work; but bound up with this work for the freedmen there are questions which concern the welfare of ourselves and our children, the salvation of our own nation, and the redemption of the millions of heathen in Africa. Five millions of the colored race

make one-eighth of our entire population. When we remember that for the most part they occupy a narrow belt of the Southern country, the problem is a very simple one. "We shall take care of them, or they will take care of us." A deep debt of gratitude is due from us to the colored race. There never was a servile population who behaved so nobly as they did during our civil war. Not one act of violence, not one deed of blood. It is one of those great facts of the providence of God which stand out to show the kindly relations of interdependence which ought to exist between the white and black races in the South. It speaks volumes for masters and for slaves.

It was natural that the removal of all restraint should have led some of them to idleness and vice. At first there was alienation and distrust. The freedmen were impatient of the advice of their former masters, and the masters lost their sense of responsibility for their former servants. Political questions and the friction which grew out of unadjusted new relations awakened prejudices and suspicions in the colored people, and something of bitterness in the white race. A gulf seemed opening to break up social relations. In the old time the masters and slaves were members of the same household of faith; they were under the care of the same Pastors, they worshipped in the same old churches, they knelt by the same LORD's Table, and slept side by side in the same acre of God. The new order of things caused a drift away from their old spiritual homes, and they gathered into separate congregations. It brought in a good deal of what was once known as "plantation religion"—half heathen fetish, and half Christian, a religion of excitement and superstition. It seemed as if the race were going back to heathenism. They were in God's hands. He who had overruled the wickedness of the slave-stealing in Africa and the horrors of the slave-ships, to raise up in this land a Christian race of Africans, had not forgotten this people. The mutual relations of whites and blacks, the necessity for good government, the thrift which came to the blacks with free labor, and the influence of schools began a slow work of improvement in their social condition. The most timid of our people admit that emancipation has not brought the evils which they had feared. There is no one who wishes slavery restored.

I have been told that the colored popula-

tion in Georgia pay taxes on six millions of dollars of property. Many of them own their homes; others hold leased land from their former masters. With all which tries our patience, it may be doubted whether there is an instance in the world's history where immediate emancipation has been followed with so few evils.

With their improved temporal condition, and some education, they are beginning to despise the Reverend Jaspers who deny that the earth moves, and they ask for wiser religious teachers. Many of them still love their old spiritual homes, and no watchword would awaken a heartier response than "I am gwine home."

Here are five millions of the most deeply religious people on the face of the earth. When or where did God ever give to His Church such a field of labor? There is a touching simplicity in the faith of the better and more religious portion of the colored race. CHRIST is to them the same tender, compassionate JESUS Who was the Refuge and Helper of the weary who once thronged His presence. The Church of our love is peculiarly fitted to tell them the story of His love. It speaks with authority. It does not perplex the lowly with dogmas about the government of God, the origin of evil, or the limits of human responsibility. It tells them exactly what Apostles preached, a SAVIOUR for their sin-sick, suffering souls. It leads them along the pathways and abiding-places of His earthly life, and makes them as real as He was to the men who saw the prints of the nail and spear in His wounded hands and side. It presents what these freedmen sadly need—a religion of the daily life, and with more than a mother's earnestness repeats His words, "Do this."

A responsive Service, taken from God's Holy Word, educates and instructs them in the path of duty, while it lifts them out of the drudgery of life to communion with God. It appeals by its responsive character to their social instincts, and its sweet hymns and chants and confessions draw out their warm, sensuous natures into the deepest of Christian love. An educated Ministry and people may frame an extempore worship which will supply the needs of the worshippers, but a poor and uneducated people need the constant support and instruction of a liturgical Service. No one will rejoice more than we at all the good which others may do for this people, but we

do believe that the Church can do for them what no one else can do. It will cost effort. There will be deferred hopes. At first they may turn away from us. We have already lost many blessed hours, and made the work harder by our own neglect. Our brethren in the South cannot do this work alone. They have hardly rebuilt the old altars which have been thrown down in the long civil war. They have not mended their broken fortunes. Nothing has done so much to reunite broken

bonds as the abundant sympathy and alms which were sent to them during the plague of yellow fever. Let us crown the victory of love by joining hands and hearts in this Missionary work. Let the prayers and alms and work of a united Church force all men to say as they said of old, "See how these Christians love one another."

God guide and cheer and help you, brother, in all things. Your friend and brother,

H. B. WHIPPLE.

APPROPRIATIONS FOR INDIAN MISSIONS.

We herewith present to our readers a Schedule of Appropriations for Missions among the Indians, for the year 1879, the separate items of which, still more in detail than we give them here, have been suggested by the Bishops in charge, considered by the Committee for Domestic Missions, and approved by the Board of Managers. We hope and believe that the table will be examined with thoughtful care and interest.

On a cursory view of it, and possibly after an attentive study, the thought may arise in some minds that these Missions, considering their somewhat limited extent or the number of persons reached and influenced by them, are unduly expensive. Such people should know and remember that Missions to the heathen, especially at the outset, are always, and necessarily, expensive; and these are Missions to the heathen in our own land.

Bishop Morris finds more or less people in Oregon and in Washington Territory who desire the Church and her ministrations, and are willing to help in maintaining them, and others who are also willing to help, though they may not for themselves particularly desire them. And what is true of Bishop Morris in these regards is measurably true of all other Missionary Bishops in the white field. Bishop Hare alone has been sent to a people who, however much they may have learned to wish for the Church and the Gospel, are utterly unable to do anything toward securing for themselves such blessings. As a rule they are the neediest of the needy and the poorest of the poor. In some few and exceptional cases, as might have been expected, the love of CHRIST, working in rude minds and hearts, has brought, and continues to bring, somewhat of helpfulness out of the veriest poverty; but almost universally the help must come entirely from those who from infancy have had their

lot cast under the full light and hope of the blessed Gospel, and have been constantly receiving the bounties of a gracious Providence and the priceless gifts of Divine grace and love.

The cost of building churches, schools, Mission-houses, etc., is a very large item in the expenditure called for, but the schedule we present has nothing to do with that, though it ought not to be ignored when general estimates are under consideration; but, coming to the actual appropriations of the Board for Mission work, the suspicion or charge of undue expenditure—always without foundation to rest upon—wholly disappears.

Bishop Whipple, Bishop Spalding, and Bishop Brown receive no additional compensation for care of Indian work in their respective Jurisdictions; and Bishop Hare, in the matter of salary, is not, in the amount of a single dollar, in advance of other Missionary Bishops; while we happen to know, what he will possibly blame us for saying, that his income is often and largely drawn upon in the interest of his Mission work.

We have, at present, in the various parts of the Indian field, eleven ordained White Missionaries, the average of whose salary is \$716. They are self-denying and true men, learning to endure hardness as good soldiers of JESUS CHRIST. The amount of labor, care, anxiety, and exposure to which they are subjected would, in any other sphere, yield to them much larger pecuniary returns. They do not serve for money.

Then we have ten ordained Native Missionaries whose salaries average \$400; one White Lay Missionary with a salary of \$300; one white male Teacher with a salary of \$720; nine Women Helpers with salaries averaging \$375, besides the wives of Clergymen who assist in the work but receive no compensation sepa-

rate from the amounts paid to their husbands; also twelve native Catechists with average salary of \$262, and nine Sextons—Christian Indians—who receive the small average compensation of \$50.

Our paid working force thus numbers fifty-four persons, who receive \$22,865 per annum, which can hardly be considered an extravagant amount when it is remembered that they receive no additional income whatever from the people to whom they minister.

Two native boys are receiving their education at the East, at a cost of \$400 each per annum, and one hundred and twenty boys and girls are being trained in the boarding-schools of Niobrara at an annual outlay of \$7,260, or about \$60 each.

In addition to the foregoing items, an appropriation of \$1,200 is made for the travelling expenses of the Bishop and other Missionaries, of \$250 for insurance, \$500 for repairs on buildings, \$700 for the Bishop Whipple Hospital, and of about \$3,000 for *contingencies*, from which last fund must be drawn all amounts used by all the Missionaries for the relief of the sick, the poor and the distressed, to pay freight charges on goods needed for the different Missions, and to meet such occasional exigencies as are certain to arise, but are too indefinite to come within the range of accurate estimates.

It is pleasant to turn from the consideration of such details as these, which belong to the secular side of Mission work, though having somewhat of a spiritual character because of their association and use, to the consideration of results, in the mercy and by the help of God, already achieved, and to their promise and prophecy regarding the future. These, however, cannot now and here be entered upon as fully as might be desired for want of necessary space.

It is something to be able to say, and something very significant and cheering, that we

have ten ordained native Missionaries, good and faithful men, working and praying for the elevation and salvation of their race.

It is something to be able to say that we have thirteen native Catechists, most of them candidates for Holy Orders, teaching and guiding their own people and maintaining the Services of the Church among them.

It is something to be able to say that we have nine hundred communicants, largely gathered from those who were, only a few years ago, wild and cruel savages. The Missionaries tell us that these communicants, as a rule, in the matter of character, conduct, and devotion, would not suffer by comparison with those who have lived all their lives in the light of the Gospel; and that it is no more difficult, when you have secured their confidence, to bring Indians to the confession of CHRIST, and to the new life in Him, than it is thus to influence many white people in our Eastern cities and towns.

But if things were very different, if the results were far less cheering than they are, and the prospects far less favorable, the duty of Christian people would be the same, inasmuch as they are not directed to go and convert the world, but to go and preach the Gospel to every creature; not to go and achieve splendid success, but to go and make full proof of their Ministry, by fidelity in word and deed, in doctrine and life, even to the end.

Some can go and do go. Those who do not go ought, at least, with all readiness and thankfulness, to take the easier part of providing the support of all the good workers in the field, and so to relieve them of all distracting anxiety regarding what they shall eat and what they shall drink and where-withal they shall be clothed, leaving them, without let or hindrance from such personal care, to serve the LORD CHRIST in bringing souls to Him for cleansing and healing and the life eternal.

APPROPRIATIONS FOR MISSIONS AMONG THE INDIANS.

NIOBRARA MISSION:

The Rt. Rev. WILLIAM HOBART HARE, D.D., Missionary Bishop, residing at Yankton Agency, Dakota, Salary as for all Missionary Bishops, . \$3,000

SANTEE MISSION—P. O. Address, Santee Agency, Nebraska; Rev. W. W. Fowler, Presbyter in charge;

Church of Our Most Merciful Saviour—Rev. W. W. Fowler; Rev. Amos Ross (Native), Deacon;

St. Mary's Boarding School (Girls)—Rev. W. W. Fowler, Principal;

Miss Amelia Ives, House Mother; Sister Mary Graves, Associate;

Chapel of Our Blessed Redeemer, East Bazile Creek—Johnson Redowl (Native), Catechist;

<i>Chapel of the Holy Faish, Wabashaw Village</i> —Paul Johnson (Native), Catechist,	\$4,962
FLANDREAU, DAKOTA —St. Mary's Church, Rev. H. St. George Young, Presbyter,	720*
YANKTON MISSION —P. O. Address, Yankton Agency, Dakota; Rev. Joseph W. Cook, Presbyter in charge;	
<i>Cathedral Church of the Holy Fellowship</i> —Rev. Joseph W. Cook; <i>St. Paul's Boarding School (Boys)</i> —The Bishop, President; Rev. Wm. V. Whitten, Principal; Mrs. W. J. Cleveland, House Mother; Miss Alice M. Bell, Associate; Isaac H. Tuttle (Native), Teacher;	
<i>Niobrara Store Room</i> —Miss Susie H. Pease, in charge;	
<i>Emmanuel House</i> —Sister Julia A. Draper, in charge;	
<i>Chapel of St. Philip the Deacon, White Swan</i> —Rev. David Tatiyopa (Native), Deacon;	
<i>Chapel of the Holy Name, Choteau Creek</i> —William T. Selwyn (Native), Catechist;	
<i>Chapel of the Holy Comforter, Point of the Timber</i> —Services kept up by Young Men of St. Paul's School;	
Deloria Station —Philip J. Deloria (Native), Catechist,	8,726
YANKTONNAIS MISSION —P. O. Address Crow Creek Agency, Dakota, <i>St. Thomas' Church, Agency</i> —Rev. Edward Ashley, Deacon;	
<i>Christ Church, Upper Camp</i> —Wm. Saul (Native), Catechist;	
<i>Girls' Boarding School</i> —Mrs. M. E. Duigan, House Mother; Cecilia Benoist, Assistant;	
<i>Church of St. John the Baptist, Lower Camp</i> — — — — (Native), Catechist,	3,432
LOWER BRULE MISSION —P. O. Address, Lower Brûlé Agency, Dakota, <i>via</i> Crow Creek Agency, Dakota; Rev. Luke C. Walker, Presbyter in charge;	
<i>Church of the Saviour, Agency</i> —Rev. Luke C. Walker (Native), Presbyter; Salos Walker (Native), Catechist;	
<i>St. Luke's Station, Little Pheasant's</i> —Geo. Refsnider, Catechist;	
<i>St. Alban's Station, Standing Cloud's</i> —Battiste Defond (Native), Catechist;	
<i>Big Man's</i> —Battiste Defond (Native), Catechist,	1,392
CHEYENNE AGENCY MISSION —P. O. Address, Cheyenne Agency, Dakota, Rev. Henry Swift, Presbyter in charge;	
<i>St. John's Station, Striped Clouds</i> —Rev. Henry Swift;	
<i>Girls' Boarding School</i> —Rev. Henry Swift, Principal; Mrs. Henry Swift, House Mother;	
<i>St. Paul's Station, Mackenzie's Point</i> —George W. Paypay (Native), Catechist;	
<i>Burnt Face's Camp</i> —John Kitto (Native), Catechist;	
<i>Swan's Camp</i> ,	3,324
UPPER BRULE MISSION —P. O. Address, Rosebud Agency, Dakota, <i>via</i> Sidney, Nebraska; Rev. W. J. Cleveland, Presbyter; Rev. H. Burt, Deacon, Sister Sophie C. Pendleton, Miss M. J. Leigh,	2,190
RED CLOUD MISSION —P. O. Address, Pine Ridge Agency, Dakota, <i>via</i> Camp Robinson, Nebraska; Rev. John Robinson, Deacon,	720
Travelling Expenses,	1,200
Bishop's Contingent Fund,	1,200
Insurance,	250
Repairs on Buildings,	500
Reserve for another worker,	384
	— \$32,000

MINNESOTA MISSION:

Under the Rt. Rev. H. B. WHIPPLE, D.D.;

White Earth Reservation—Rev. J. J. Emnagabowh (Native), Presby-
ter; Rev. J. A. Gilfillan, Presbyter;*Red Lake Agency*—Rev. Fred Smith (Native), Deacon; Rev. Mark

* This amount is to be reduced after the first three months of the year, as the white people at Flandreau will then provide a part of the Missionary's support. Whatever sum is saved in that way will be added to the last item of the Niobrara schedule, "Reserve for another worker."

Hart (Native), Deacon; Rev. John Coleman (Native), Deacon; Rev. George Smith (Native), Deacon;	
<i>Wild Rice River</i> —Rev. Charles Wright (Native), Deacon; Rev. Geo. B. Morgan (Native), Deacon;	
<i>Mission to the Sioux in Minnesota</i> —George W. St. Clair (Native), Catechist,	
FOND DU LAC MISSION:	\$4,075
Under the Rt. Rev. J. H. H. BROWN, D.D.;	
<i>Oneida Agency</i> —P. O. Address, Oneida, Brown County, Wis.; Rev. E. A. Goodnough, Presbyter,	500
WYOMING MISSION:	
Under the Rt. Rev. J. F. SPALDING, D.D.;	
<i>Shoshone and Bannock Agency</i> —Mr. J. W. Coombs, Lay-Missionary,	300
	<hr/>
	\$36,875
	SUMMARY.
1 Missionary Bishop,	\$3,000
11 White Ordained Missionaries,	7,880
10 Native Ordained Missionaries,	4,015
1 Lay Missionary,	300
1 Teacher,	720
9 Women Helpers,	3,360
12 Native Catechists,	3,140
9 Sextons,	450
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54 Salaried Workers,	\$22,865
2 Boys at the East,	\$800
120 Boarding Scholars,	7,260
Travelling Expenses,	1,200
Insurance,	250
Repairs on Buildings,	500
Bishop Whipple Hospital,	700
Contingent Fund,	2,916
Reserve for Another Worker,	384
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	14,010
	<hr/>
	\$36,875

ACKNOWLEDGMENTS OF THE COMMITTEE FOR DOMESTIC MISSIONS.

The Treasurer of the Domestic Committee acknowledges the receipt of the following sums, from February 1st to March 1st, 1879:

FOR GENERAL DOMESTIC MISSIONS.

ALABAMA.

Mobile—Trinity Ch., of which from Dr. S.—, \$30.....

ALBANY.

Albany—St. Peter's Ch..... 203 13
Little Falls—Emmanuel Ch., M. C..... 7 41
Plattsburgh—Mrs. L. A. K..... 8 45
Troy—Christ Ch..... 5 00
Ch. Holy Cross, M. C..... 14 00

CALIFORNIA.

San Jose—Trinity Ch., a member..... 5 00
Santa Barbara—Trinity Ch..... 15 03

CENTRAL NEW YORK.

Baldwinsville—Grace Ch..... 20 03
Binghamton—Christ Ch..... 6 03
Cape Vincent—St. John's Ch..... 16 00
Carthage—Grace Ch..... 4 05
Champion—St. John's Ch..... 4 10
Cortland—Grace Ch..... 1 46
Fulton—Zion Ch..... 5 90
Greene—Zion Ch..... 5 00
Guildford—Christ Ch..... 17 68
Harpersville—St. Luke's Ch..... 2 50
Lowville—Trinity Ch..... 3 11
Lowville—Grace Ch..... 2 85

<i>Moravia</i> —St. Matthew's Ch.....	\$3 00
<i>Oneida</i> —St. John's Ch., M. C.....	2 73
<i>Oriskany</i> —St. Peter's Ch.....	1 51
<i>Oswego</i> —Christ Ch., of which from M. C., \$3.....	19 61
Ch. Evangelist.....	5 36
<i>Oneida</i> —St. Paul's Ch.....	21 07
<i>Pierrepont Manor</i> —Zion Ch., of which from W. C. P., \$140.....	155 16
<i>Rome</i> —Zion Ch.....	50 43
<i>Seneca Falls</i> —Trinity Ch.....	26 40
<i>Sherburne</i> —Christ Ch.....	7 50
<i>Skaneateles</i> —St. James' Ch.....	9 68
<i>Smithboro</i> —Emmanuel Ch.....	87
<i>Syracuse</i> —Grace Ch.....	6 00
St. Paul's Ch.....	65 00
<i>Watertown</i> —St. Paul's Ch.....	22 11
<i>Watertown</i> —Grace Ch.....	2 15
<i>Whitesboro</i> —St. John's Ch.....	1 95
<i>Whitney's Point</i> —Grace Ch.....	2 00
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	471 20

CENTRAL PENNSYLVANIA.

<i>Athens</i> —A friend.....	4 70
<i>Lebanon</i> —St. Luke's Ch., M. C.....	4 63
<i>Pottsville</i> —Trinity Ch.....	54 52
	<hr/>
	69 85

CONNECTICUT.		MISSOURI.	
Bethel—St. Thomas' Ch., M. C.	\$20 00	Jefferson City—Grace Ch.	\$3 00
Danbury—T. J.	5 00	St. Louis—Ch. Holy Communion.	17 50
Hartford—Christ Ch., Mrs. C. A.	20 00		
New Haven—Trinity Ch., a friend, \$20; M. C., \$33.50	53 50		
New London—St. James' Ch.	63 00	NEW JERSEY.	20 50
Stamford—St. John's Ch., Woman's Miss'y Asso., quarterly payment of stipend for Rev. A. B. Peabody	75 00	Elizabeth—Branch Woman's Aux.	7 28
Thomaston—Trinity Ch., of which from M. C., \$24.41	30 91	New Brunswick—St. John Evangelist S. S. M. C.	5 85
Reading Ridge—Christ Ch.	3 50		
Woodbury—St. Paul's Ch., of which thro' Woman's Aux., \$6.	15 66		
	286 57	NEW YORK.	13 18
		Astoria—Mrs. A. E. S., M. C., \$15; Chas. S. A., M. C., \$5	20 00
DELAWARE.		New Rochelle—Trinity Ch., a member.	20 00
New Castle—Immanuel Ch.	37 62	New York—Calvary Ch.	2,123 00
Wilmington—St. John's Ch., M. C.	4 59	Ch. Holy Communion, M. C., of which for stipend of Rev. E. Livermore, \$300	359 00
	42 21	Ch. Redeemer.	15 00
		Grace Ch.	6,252 74
		St. Ann's Ch. S. S., M. C.	10 17
		St. Augustine's Chapel.	40 14
		St. Clement's Ch., M. C.	3 06
		St. John's Chapel, of which from the Misses W., \$200.	234 20
		St. Paul's Chapel.	183 00
		St. Thomas' Ch., a member.	10 00
		St. Timothy's Ch.	38 85
		Trinity Ch.	419 24
		Trinity Chapel.	1,173 87
		¶. B. K., part payment of stipend.	50 00
		Rev. Dr. S. B.	5 00
		"Y," thro' Rev. Dr. Dix.	50 00
		Philipstown—St. Philip's Ch., M. C.	5 00
		Yonkers—Mrs. C. W. Russell, weekly subscriptions.	25 47
		I. C., thro' Woman's Aux.	2 00
			11,039 74
		NORTH CAROLINA.	
		Asheville—Colored Mission Class M. C., thro' Woman's Aux.	1 15
		Edenton—St. Paul's Ch., Woman's Aid Soc'y.	5 44
		Wilkesboro—St. Paul's Ch., M. C.	2 00
			8 59
		NORTHERN NEW JERSEY.	
		Jersey City—St. John's Free Ch., M. C.	4 40
		St. Matthew's Ch., M. C.	8 26
		Orange—Grace Ch., M. C.	5 00
		South Orange—Ch. Holy Communion	50 00
			67 66
		NORTHERN TEXAS.	
		Cleburne—Ch. Holy Comforter.	5 00
			OREGON.
		Cove—Ch. Ascension, M. C.	3 00
		East Portland—St. David's Ch.	2 75
		La Grande—St. Peter's Ch., S. S.	2 35
			8 10
		PENNSYLVANIA.	
		Andalusia—Chapel the Redeemer, of which from M. C., \$22.25; K.—'s M. C., \$5.97.	8 22
		Cooatesville—Trinity Ch.	38 41
		Philadelphia—Christ Ch., of which from M. C., \$1.09.	169 45
		Ch. Good Shepherd.	2 50
		Emmanuel Ch., Bishop Griswold, Young	21 57
		Ladies' Bible Class.	150 00
		St. Mark's Ch.	54 84
		Germania—St. Peter's Ch.	1 85
		Kingsessing—E. K. H.	10 00
		Kensington—St. Barnabas' Ch., for North	1 45
		ern Texas.	23 13
		Oxford Church—Trinity Ch., M. C.	2 40
		Southwark—Trinity Ch.	17 39
		Paoli—Ch. Good Samaritan.	483 82
			25 65
		PITTSBURGH.	
		Allegheny City—Christ Ch.	1 00
		Kittanning—“D”	45 65
			45 65
		MINNESOTA.	
		Crow Creek—“A widow's mite”	45
			17 39
		MISSISSIPPI.	
		Beauvoir—E. H. L.	1 00
		Bovina—St. Alban's Ch., M. C.	1 00
			6 40
			458 14
			482 93

SOUTH CAROLINA.		WESTERN NEW YORK.	
<i>Columbia</i> —Trinity Ch., Miss A. M. H.....	\$2 00	<i>Geneva</i> —St. Peter's Memorial Ch.....	\$70 00
SOUTHERN OHIO.		Trinity Ch.....	280 40
<i>Avondale</i> —Grace Ch., thro' Woman's Aux.....	4 13	<i>Rochester</i> —St. Paul's Ch., M. C.....	2 00
<i>Worthington</i> —St. John's Ch., thro' Woman's Aux.....	3 14	WESTERN TEXAS.	332 40
SPRINGFIELD.		<i>Ceuro</i> —Grace Ch.....	1 15
<i>Albion</i> —St. John's Ch., M. C.....	7 27	<i>Goliad Mission</i>	2 85
TEXAS.		<i>Indianola</i> —Ch Ascension.....	1 00
<i>Galveston</i> —Trinity Ch.....	25 00	<i>San Antonio</i> —St. Mark's Cathedral, M. C.....	3 50
VERMONT.		<i>Victoria</i> —Trinity Ch.....	1 25
<i>Burlington</i> —St. Paul's Ch., M. C., thro' Woman's Aux.....	9 00	WEST VIRGINIA.	9 75
<i>Fairfield</i> —Trinity Ch.....	1 08	<i>Pocahontas Co.</i> —Mrs. C. P. B.....	1 00
<i>Sheldon</i> —Grace Ch.....	2 56	WYOMING.	
VIRGINIA.		<i>Laramie</i> —St. Matthew's Ch.....	1 00
<i>Lawrenceville</i> —Mission S. S., M. C.....	6 40	<i>Shoshone Indian Agency</i>	4 00
<i>Lynnwood</i> —M. C. H.....	4 45	WISCONSIN.	5 00
<i>Norfolk</i> —Christ Ch.....	50 00	<i>Racine</i> —J. G. M., Jr., M. C.....	16 00
<i>Richmond</i> —R. C. L. M.....	3 45	LEGACIES.	
WASHINGTON TERRITORY.		<i>A Albany, Plattsburgh</i> —Bequest of the late Miss H. J. Swetland, for Southern Missions.....	1,000 00
<i>Seattle</i> —Trinity Ch.....	10 00	<i>N. Y., Yonkers</i> —One-half proceeds of Caroline Jones' estate.....	139 00
WESTERN MICHIGAN.		MISCELLANEOUS.	1,139 00
<i>Burr Oak</i> —Grace Ch.....	70	<i>F. H.</i>	100
<i>Grand Rapids</i> —St. Mark's, of which from S. S., \$2.75; Woman's Aux., 75c.....	3 50	<i>A friend</i>	2
<i>Hastings</i> —Emmanuel Ch.....	2 80	Proportion General Mission offerings	343
<i>Kalamazoo</i> —St. John's Ch.....	4 32	MITE CHESTS.	445 13
<i>Marshall</i> —Trinity Ch.....	9 46	Receipts for the month not credited to parishes	50 17
<i>Whitehall</i> —Ch. Redeemer.....	2 00	Receipts for the month	\$16,620 52
	22 78	Amount previously acknowledged	40,798 76
		Total receipts since September 1st, 1878.....	\$57,419 28

DESIGNATED FOR WORK AMONG THE COLORED PEOPLE.

CONNECTICUT.		PENNSYLVANIA.	
<i>New Haven</i> —Trinity Ch., "A friend".....	\$10 00	<i>Philadelphia</i> —Christ Ch.....	\$10 00
DELAWARE.		<i>Chestnut Hill</i> —St. Paul's Ch.....	8 41
<i>Christiana Hundred</i> —Christ Ch.....	30 00	<i>Germantown</i> —St. Luke's Ch.....	50 50
INDIANA.		SOUTHERN OHIO.	68 91
<i>Richmond</i> —Mrs. F.	2 50	<i>Worthington</i> —St. John's Ch., thro' Woman's Aux.....	2 88
MASSACHUSETTS.		WESTERN MICHIGAN.	2 75
<i>Cambridge</i> —Christ Ch., thro' Woman's Aux., for Mrs. Payne's support	2 00	<i>Grand Rapids</i> —St. Mark's Ch., thro' Woman's Aux.....	
St. James's, thro' Woman's Aux., for Mrs. Payne's support	2 00	WESTERN NEW YORK.	4 02
<i>Webster</i> —Ch. of the Reconciliation, thro' Woman's Aux., for Mrs. Payne's support	54 56	<i>Suspension Bridge</i> —St. Ambrose Chapel of De Vaux College.....	
MICHIGAN.		WISCONSIN.	9 00
<i>Detroit</i> —St. John's Ch.....	27 50	<i>Nashotah</i> —St. Sylvanus' Ch.....	
NEW YORK.		Receipts for the month	\$286 12
<i>New York</i> —Calvary Chapel.....	30 00	Amount previously acknowledged	4,696 14
NORTHERN NEW JERSEY.		Total receipts since September 1st, 1878.....	\$4,982 26
<i>South Orange</i> —Ch. Holy Communion.....			
OHIO.			
G. B. J.....	10 00		

DESIGNATED FOR WORK AMONG INDIANS.

ALBANY.		LONG ISLAND.	
<i>Stockport</i> —St. John Evangelist Ch.....	\$30 00	<i>Brooklyn</i> —Ch. of the Reformation S. S., for D. R. Brewer Sch'p, Crow Creek School.....	\$30 00
CENTRAL PENNSYLVANIA.		MARYLAND.	
<i>Columbia</i> —St. Paul's Ch.....	4 50	<i>Baltimore</i> —Emmanuel Ch., thro' Indian Aid Asso., for Mrs. Draper's support	65 00
CONNECTICUT.		Mrs. S. G. Wyman, for Otway Sch'p, In Memoriam, Crow Creek School	60 00
<i>Hartford</i> —Ch. Good Shepherd	43 35	Indian Aid Asso., subscriptions for Mrs. Draper's support	5 00
<i>New Haven</i> —Trinity Ch. S. S.*	10 69	A Lady, Cottage Soc'y, Sch'p in St. Paul's School	30 00
<i>North Haven</i> —St. John's Ch., Mr. R. B., thro' Rev. John Coleman,	10 00	<i>Frederick</i> —All Saints' Parish, 5c. coll.....	10 75
<i>Norwichtown</i> —Busy Bee Soc'y, Mrs. Stedman's School, for Busy Bee Sch'p*	60 00		
INDIANA.			
<i>Indiana</i>	124 04		
	2 50		

* Per Bishop Hare.

MINNESOTA.		
<i>Aiken Mission</i> —	\$2 35	
<i>Red Lake</i> —St. John's Ch.	1 06	
St. Antipas' Ch.	42	
NEBRASKA.		
<i>Omaha—Trinity Cathedral*</i>	25 00	
NEW JERSEY.		
<i>Haddonfield</i> —Grace Ch. S. S., for publishing Prayer Book in Dakota Language.....	25 00	
<i>Princeton</i> —Miss E. B. S.*.....	100 00	
<i>Trenton</i> —St. Michael's Ch*.....	10 50	
NIOBARARA.		
<i>Cheyenne Agency Missions</i>	125 50	
NEW YORK.		
<i>New Rochelle</i> —Mrs. J. C. L., Trinity Ch.....	5 00	
<i>New York</i> —Thro' Niobrara League: Grace Ch. (of which from Miss C. L. Wolfe, for support of one lady, \$250; special for Bishop Hare \$10 being from Miss M. D. S.—\$100, \$793 36; Calvary Ch., for support of one lady, \$483; Ch. of the Transfiguration, for Choteau Creek, \$136; Ladies' Missionary Soc'y of St. Thomas' Ch. (of which for Chapel at Flandreau, \$35), \$85 15; Ladies' Missionary Society of the Ch. of the Holy Communion, \$150; a lady of St. Bartholomew's Ch., \$25; Mr. J. J. Astor, special for Bishop Hare, \$200; Ch. Holy Apostles, a member, for J. P. Lundy and R. C. Rogers Sch'ps, St. Mary's School, Santee, \$120; a lady, \$10.....	1,952 50	
Cottage Soc'y, for "Cottage Soc'y" Sch'p, St. Paul's School.....	30 00	
Trinity Chapel, a member, for Ch. work in Niobrara.....	25 00	
* Per Bishop Hare.		
West New Brighton—Ch. Ascension, "Marie Louise Mission Band," for Indian Candidates		\$15 00
		2,027 51
NORTHERN NEW JERSEY.		
<i>South Orange</i> —Ch. Holy Communion.....		30 00
PENNSYLVANIA.		
<i>Jenkintown</i> —Ch. of Our Saviour, of which from Mrs. A. C. C., \$15 19.....		25 39
<i>Philadelphia</i> —Mrs. Joan R.,*.....		4 00
West—Ch. Holy Comforter S. S., for the Holy Comforter Sch'p, Cheyenne School.....		17 71
Fox Chase—Ury House School, of which for Ury Heuse Sch'p, \$60.*.....		75 00
PITTSBURGH.		
<i>Erie</i> —St. Paul's Ch		122 10
		16 25
RHODE ISLAND.		
<i>Providence</i> —All Saints' Memo. Ch., thro' Indian Aid Soc'y.....		37 26
SOUTH CAROLINA.		
<i>Columbia</i> —Trinity Ch., "Mrs. W. K. B.".....		1 00
SOUTHERN OHIO.		
<i>Avondale</i> —Grace Ch., thro' Woman's Aux.		5 00
<i>Columbus</i> —St. Paul's Ch., thro' Woman's Aux.		12 29
<i>Worthington</i> —St. John's Ch., thro' Woman's Aux.....		4 87
VIRGINIA.		
<i>Smithfield</i> —Christ Ch.....		22 16
		5 00
WESTERN MICHIGAN.		
<i>Grand Rapids</i> —St. Mark's Ch., thro' Woman's Aux.....		75
Receipts for the month.....		\$2,789 40
Amount previously acknowledged.....		9,260 18
Total amount received since Sept. 1st, 1878..		\$12,049 58

SPECIAL CONTRIBUTIONS.

CENTRAL NEW YORK.		
<i>New Berlin</i> —St. Andrew's Ch., for Sister Eliza's support.....	\$10 00	
<i>Syracuse</i> —Ch. Good Shepherd, for Sister Eliza's support.....	10 00	
<i>Watertown</i> —Trinity Ch., for Sister Eliza's support.....	10 00	
CENTRAL PENNSYLVANIA.		
<i>Manch Chunk</i> —St. Mark's Ch., for Bp. Spalding	67 00	
CONNECTICUT.		
<i>Birmingham</i> —Mrs L., for Bp. Clarkson, in aid of S. S. work in Dakota.....	10 00	
A lady, thro' Woman's Aux. toward Sister Eliza's support.....	3 00	
INDIANA.		
<i>Richmond</i> —St. Paul's Ch. S. S., for Dr. Adams, of Nashotah.....	4 50	
NEW JERSEY.		
<i>Elizabeth</i> —St. John's Ch., for Bp. Whipple....	5 00	
NEW YORK.		
<i>New York</i> —Ch. Holy Communion, M. C., for Rev. E. Livermore.....	25 00	
Calvary Ch., a member, of which for Bp. Clarkson's Cathedral, \$200; Selwyn Ass'.		
Mission \$100.....	300 00	
Grace Ch., of which from C. L. W., for Bp. Morris, \$500; for Griswold College, \$1,250.....	1,750 00	
St. Peter's Ch. S. S., for St. Mark's School, Salt Lake.....	40 00	
WESTERN NEW YORK.		
<i>Geneva</i> —Trinity Ch., for St. John's School, Logan, Utah		40 00
MISCELLANEOUS.		
D. B. W., for Rev. J. J. Roy.....		5 00
Receipts for the month.....		\$3,182 50
Amount previously acknowledged.....		4,634 20
Total receipts since September 1st, 1878....		\$7,816 70

ANALYSIS OF RECEIPTS.

For General Work of Domestic Committee, of which from Legacies, \$11,041.02.....	\$57,419 28
Designated for Work among Colored People, of which from Legacies, \$800.....	4,982 26
Designated for Work among Indians, of which from Legacies, \$600.....	12,049 58
Special Contributions.....	7,816 70
	\$82,267 82

THE REV. BENJAMIN I. HAIGHT, D.D., LL.D.

SINCE the last issue of this periodical, the Rev. Dr. Haight has been called to his rest. The Services at the funeral of this venerated and beloved Presbyter were held at Trinity church, on Monday, February 24th, at noon. The Bishop of the Diocese was accompanied by the Bishops of Ohio and Springfield, who, with the Clergy of the Parish, occupied the chancel.

The large number of Clergymen present assembled immediately thereafter, upon the request of the Bishop, and appointed a committee to prepare suitable resolutions. The committee consisted of the Rev. Drs. W. F. Morgan, E. A. Washburn, H. Dyer, John Cotton Smith, and H. C. Potter.

In view of the long service of the Rev. Dr. Haight upon the old Board of Missions, his former position as Chairman of the Executive Committee of the Commission of Home Missions to Colored People, and his active and useful membership for several years of the Committee for Foreign Missions, it is considered most appropriate to reproduce here the memorial so prepared; which takes due account of his service to the Church in all the departments in which he was called to labor.

MINUTE AND RESOLUTIONS.

In the death of the Rev. Benjamin I. Haight, D.D., LL.D., we recognize the departure of a good man and honored minister of CHRIST to the rest of Paradise; and while these solemnities and expressions of fraternal sorrow in which we have engaged tend, doubtless, to assuage our grief, the event demands a more distinct and formal recognition, as it renews to every heart the warning

of Divine Providence, and recalls afresh the admirable and most useful career of our beloved associate. Separated for some years, by painful illness, from fellowship with his brethren, Dr. Haight had, in a manner, passed from the observation and ordinary thought of the Church. It required, however, only the announcement of his death to bring him at once before us as one whose high character and preeminent devotion to the Church entitled him to unlimited respect and honor. He was a true soldier and servant of the LORD JESUS CHRIST, and in the reminiscences of this hour we are oppressed with an unusual sense of bereavement and loss; therefore,

Resolved, That while accepting meekly the Divine ordering which has dismissed our brother from the toils and burdens of life, we hasten to record our high estimation of his gifts and useful labors and abounding influence. From the period of his academic days, as a member of Columbia College, he was more or less devoted to the interests of the Church in this diocese; and possessing in a remarkable degree the cultivation and geniality of manner which attract, he became quite early a favorite of its most eminent men. Entering the ministry, he consecrated his best powers to humble and unambitious work; and it was only by gradual advances that he attained those positions where his scholarship and eloquence and versatility and rare aptitudes for business attracted the notice of the Church at large. As an Assistant Minister of Trinity Parish, and Professor of Pastoral Theology and Pulpit Eloquence in the General Theological Seminary, his varied powers found adequate incentives and full employment; and yet, with an energy which no amount of labor could exhaust, he accepted and discharged important diocesan trusts and offices, and became a leading spirit in most of the great enterprises of the Church. We cannot fail to remember his ever ready devotion to the cause of Missions, to the religious

education of the Freedmen of the South, to the interests of the American Colonization Society, and other extended movements of religion and humanity, to each and all of which he gave not only his formal assent, but his most painstaking and laborious co-operation.

Resolved, That in this passing review of Dr. Haight's eminent services to the Church, we cannot overlook his commanding ability as an executive officer, and in all posts of administration which required prompt and rapid action. His learning as a canonist, and thorough acquaintance with parliamentary rules, and perfect self-possession, enabled him to preside over and guide public assemblies, while his accurate knowledge of the Constitution and By-laws of the Church and the details of diocesan administration rendered him a most helpful and efficient counsellor in every crisis of doubt or difficulty. Even to our beloved Bishop, pressed by a multitude of cares and engagements, Dr. Haight was a wise and trusty fellow-helper, on all occasions, public and private, uniformly rendering such service in a filial spirit and in meekness of wisdom.

Resolved, That in our high estimate of the intellectual and administrative endowments

of our lamented brother we have yet to record the essential quality, which gave to his character its chief beauty and to his life its symmetry and real power—namely, his quiet, unobtrusive piety. Strong and sincere in his religious convictions, he was conservative and forbearing in their expression; and although continually forced into the arena of ecclesiastical controversy, he maintained to the end of his active life the simplicity and kindness and charity of an humble disciple. It may be questioned if any one, during recent years, has passed from our ranks leaving behind so few animosities, or holding so firmly, and to the very last, such universal and unqualified regard. His smile, and generous consideration of others, and courteous bearing, and unmistakable honesty, combined with an unblamable walk, commended him to all men.

Resolved, That we extend to the afflicted family of our brother such assurances of our sympathy as their profound sorrow would suggest and our own hearts prompt, as we remember the days past and the brightness of a true Christian home henceforth desolate. May the God of all consolation comfort the widow and the children of His servant now entered into rest.

GENERAL ACKNOWLEDGMENTS.

The Treasurers of the Domestic and Foreign Committees acknowledge the receipt of the following sums for
GENERAL MISSIONS, from February 1 to March 1, 1879:

		NEW YORK.
<i>ARKANSAS.</i>		
<i>Fort Smith</i> —“Mr. and Mrs. W.”.....	\$ 5 00	<i>New York</i> —Ch. of the Atonement..... \$234 00 Heavenly Rest..... 250 00 St. Clement’s..... 11 00
		495 00
<i>EASTON.</i>		
<i>Port Deposit</i> —St. James’.....	5 12	<i>NORTHERN NEW JERSEY.</i>
		<i>Belleville</i> —Christ Ch. 10 35
<i>GEORGIA.</i>		
<i>Marietta</i> —“A Communicant”.....	30	<i>OHIO.</i>
		<i>Toledo</i> —St. Paul’s.... 2 66
<i>MARYLAND.</i>		
<i>Prince George Co., Aquasco</i> —“Miss P. McP.”.	9 00	<i>PENNSYLVANIA.</i>
<i>Upper Marlboro</i> —Trinity....	15 00	<i>Whitemarsh</i> —St. Thomas’, “A member”..... 12 50
<i>St. Mary’s Co.</i> —St. Andrew’s Par.....	8 00	<i>SOUTH CAROLINA.</i>
<i>William and Mary’s Par</i>	1 33	<i>Pendleton</i> —St. Paul’s, of which from S.S. \$5.64 7 64
		<i>VIRGINIA.</i>
<i>MASSACHUSETTS.</i>		
<i>Boston</i> —“H. A. C.”.....	3 45	<i>Alexandria Co.</i> —“Friends of Missions”..... 7 00
<i>Jamaica Plain</i> —St. John’s.....	17 42	<i>Charles City Co.</i> —Westover Par., Maysico.... 7 75 Westover Par., Westover
		85 00
		49 75
<i>NEW HAMPSHIRE.</i>		
<i>North Conway</i> —Christ Ch.	5 00	<i>Receipts for the month</i> 647 57 Amount previously acknowledged..... 2,823 56
		Total receipts since September 1st, 1878... \$3,471 18

FOREIGN DEPARTMENT.

Committee for Foreign Missions.

The Rt. Rev. H. POTTER, D.D., LL.D., *Chairman.*

Rev. John Cotton Smith, D.D.,
" H. Dyer, D.D.,
" Charles H. Hall, D.D.,
" John A. Paddock, D.D.,
" E. A. Hoffman, D.D.,
" J. H. Eccleston, D.D.,
" Wm. R. Huntington, D.D.,

Mr. F. S. Winston,
" Stewart Brown,
" Lemuel Coffin,
" Charles R. Marvin,
" Benjamin Stark,
" Thomas A. Tillinghast,
" Cornelius Vanderbilt,
" James M. Brown,

Rev. JOSHUA KIMBER, *Secretary,*
23 Bible House, New York.

JAMES M. BROWN, *Treasurer,*
23 Bible House, New York.

APRIL, 1879.

VISIBLE SUCCESSES IN INDIA AND CHINA.

WE have quite recently seen it stated that the number of those who are seeking Christian instruction, preparatory to Christian Baptism, in the districts of Tinnevelly and Ramnad, India, (said by the Bishop of Madras at the Lambeth Conference to be sixteen thousand, and afterward, upon a telegram from Bishop Caldwell, twenty thousand), has gone on increasing until it has reached more than thirty thousand.

Truly God overrules calamities for good. Commander Matthews, U. S. N., informs us that in a locality within the recent famine district in China a community have presented a large and magnificent heathen temple to what they

call "the JESUS Church"; and, in the same connection, Dr. Nelson speaks, in a letter published in this Number, of the Baptism, in the same district, of three hundred persons at one time by two of the London Society's Missionaries, who have, besides, a thousand candidates.

We have had no such great ingathering in connection with our own work in China, but the frequent Baptisms which have been reported recently, and Bishop Schereschewsky's Confirmation of seventy-two persons in Shanghai and vicinity, certainly show that the LORD is working with us, and confirming the Word with signs following.

A MISSION TO FOREIGN HEATHEN IN THE UNITED STATES.

A CLERGYMAN in Oregon has favored us with a brief account of his work, which, while it is not (and could not) be under the charge of the Foreign Department of the Board, is so like our work in China that we are glad to publish it here in response to many questions which are asked us as to what is doing among the Chinese in the United States. We would only remark, further, that the good people of the parish referred to do not allow themselves to suppose that they are

relieved from the general obligation which rests upon the Church to preach the Gospel to all nations, in view of this special responsibility which the LORD has put upon them, for in the very letter which contains the following extract was enclosed a check for forty dollars:

We, though living in these United States, are practically doing the work of Foreign Missions. We have the oldest Chinese school in Oregon, where, on week-day evenings, from twelve to fifteen Chinese

are instructed; while on Sunday evenings the attendance is from thirty-five to fifty, taught by a corps of five or six devout women, whose faithfulness and self-denial are above praise. It is a work of love, for nothing is charged the pupils. All this is done with the most meagre means at hand; and yet it would lift up your heart to our Heavenly FATHER if you could hear these men say the Creed and the LORD's Prayer, and sing some simple hymn in English. It is done heartily, and would put to shame many congregations whose responses would not ascend higher than their heads. During the nine years

that I have had charge of the chapel I have baptized four Chinese; on next Sunday (Septuagesima) I hope to baptize the fifth. Of these four, one is in Hong Kong studying for the Ministry; one is a merchant in Canton, and two are here in Portland, most exemplary house servants. I had this morning (Feast of the Presentation) thirteen Chinese and three colored people in chapel, two Chinese and one colored woman kneeling side by side with other Christians around God's altar. . . . A feeling of gratitude steals over the mind, and faith is strengthened in the fulfilment of the Epiphany.

RETIREMENT OF A MISSIONARY.

AFRICA.—The following notice, which will explain itself, appeared in *The Churchman* of February 22d:

From the list of Missionaries in the March number of *THE SPIRIT OF MISSIONS* it will be observed that the name of Mr. HENRY M. PARKER, Cape Mount, is omitted. After that number was entirely ready for the press we received a note from Bishop Penick, saying: "This will be handed you by Mr. H. M.

Parker, whose health has been bad for the last five months, and he now retires from the Mission." Mr. Parker says that his service terminated on the 9th of December. He left Cape Mount on the 30th, and (by way of Liverpool) reached Baltimore, February 7th. His present address is care of Roland Rhett, Esq., No. 53 St. Paul street (extended), Baltimore, Md.

Mission Rooms, New York, Feb. 14th, 1879.

DEATH OF A HAITIEN CLERGYMAN.

INTELLIGENCE is received of the death, on Jan. 19th, at L'Anse à Veau, of the Rev. J.

E. SALOMON. Some particulars are given beyond by the Bishop of the Haitien Church.

GREECE.

LETTER FROM MISS MARION MUIR.

ATHENS, January 1st (O. S.), 1879.

REV. AND DEAR SIR: On Saturday last we celebrated the Christmas festival in our school.

The exercises of the day related exclusively to the coming and birth of our LORD and SAVIOUR. The younger classes recited the first and second chapters of St. Matthew, also the first and second chapters of St. Luke; and the elder pupils recited the prophecies and fulfilments concerning the coming and birth of CHRIST.

The infant classes entered, singing

"All hail! Thou infant King,
All hail! thou glorious dawn:
All hail! glad news that tells
The SAVIOUR CHRIST is born," etc.,

and continued singing until all were seated. Then all rose, folded their arms, and repeated in one voice the Collect for Christmas Day, the LORD's Prayer, and Creed. The exer-

cises of this department also related exclusively to the coming and birth of CHRIST our SAVIOUR.

After the lessons were finished the children surrounded a fine large tree, which stood in the centre of the hall, loaded with all sorts of nice, useful things, and sang a pretty little Christmas carol; then the gifts were distributed. This is always a very happy moment. The gifts are never given according to merit, but according to the wants of the children, which adds greatly to the happiness of the occasion.

I wish you could be present on such an occasion to see and hear how much our work is appreciated by all classes in this community.

"The work which His goodness began
The arm of His strength will complete:
His promise is yea and amen,
And never was forfeited yet."

Yours most respectfully.

P. S.—In Mission-school, Athens: Number

of pupils, 580; teachers, 8; pupil teachers, 4; servant, 1.

In this same connection our venerable friends, Dr. and Mrs. Hill, write, under date of Athens, February 6th:

We were privileged once more to attend the School Christmas Festival—the forty-sixth; when the old story, so often told, yet ever new, was again repeated by six hundred children, averaging from the age of three to fifteen years; from the shadowy promise of a future SAVIOUR who should bruise the serpent's head, developed through the prophets,

until the fulness of time was ushered in by the angels' song,

“Glory to God in the highest,
On earth peace, good will toward men.”

My dear husband, Mrs. Hill says, was led from the school-house to the carriage by the Rev. Mr. Peterson, the King's Chaplain, and the Rev. Mr. Riggs, a Missionary from Asia Minor. Blind and feeble, he thus trod the path where formerly he had conducted so many Christian friends, rejoicing in this yearly testimony that God had given him grace in the sight of this people.

AFRICA.

LETTER FROM THE REV. CURTIS GRUBB, JR.

CAPE MOUNT, December 14th.

REV. AND DEAR BROTHER: We arrived here safely and in good health on the 11th inst. The house is much better than we expected to find it. It is a wonder to me how the Bishop got it built at so small a cost. The Bishop gave up his room to us and stowed himself away in his study, a very small room cut off from one end of the porch. When we protested against turning him out of his room, he answered by saying he had once lived four years* without any room at all.

All here are wonderfully well, and the work seems to be progressing; slowly, to be sure, but with increasing interest.

I am your friend and brother.

In a letter dated one week later, addressed to the *Southern Churchman*, Mr. Grubb says:

Considering the many disadvantages under which all kinds of work are accomplished here, it is wonderful how much the Bishop has succeeded in doing in so short a time, in the way of clearing the soil and planting it, and erecting buildings. Between fifteen and twenty acres of large trees and thick undergrowth have been cut down and the greater part taken off the land. Besides the frame house in which we are living and the one in process of being built, we have a native house, sixty by

twenty feet, almost finished. This is to serve the threefold purpose of chapel, school-room, and dormitory for our boys.

We now have twenty-two boys—two more than we have scholarships. Most of them are sprightly and interesting lads, ranging in their ages from six to sixteen years. There is no reason why we should not, in the course of a few months, have double and treble our present number. Every few days we have an addition. To-day we have had two, making in all eight since our arrival on the 11th. Many of these have been sent to us from miles back in the country, and are not those whom we have gone after and solicited. . . .

Not only do we strive to teach them the knowledge derived from books, but also the use of tools and farming implements. This we do in the afternoon, when their school exercises are over. This is important, so that when they leave us they may know how to take care of themselves and others.

All here are well, and, strange to say, my wife and I have been in Africa a month and have not, so far as we know, had a symptom of the fever. This may be the result of being at Cape Mount. I hope it is, and that Cape Mount may prove a blessing to future Missionaries to the West Coast of Africa. Several times within the last week the thermometer has been as low as sixty-six.

Your brother in CHRIST.

CHINA.

COLLEGE AND SANATARIUM.

By the last mail we have information from Bishop Schereschewsky that the

College was to be opened by about the middle of January, the Chinese New Year, in the neighborhood of Shanghai.

* He probably meant while he was in the army.—[ED.]

We are to have further particulars hereafter, the Bishop says, as to "plans, prospectus," etc.

We gather from other sources what the Bishop, for obvious reasons, keeps silence about, that he proposes, with money which came from a certain legacy, and within his control for any purpose whatever, to establish at Che-foo a Sanatorium for the use of all our Missionaries. The selection of the place must be admirable, since Che-foo is situated upon the north-eastern side of a peninsula washed by the Gulf of Pechele and the Yellow Sea, and is about eight degrees north of Shanghai.

Thus a want long recognized by the Missionaries will be unexpectedly and most acceptably met.

FROM LETTERS OF THE REV. DR. NELSON.

SHANGHAI, December 31st, 1878.

MY DEAR BROTHER: The last day of this year, 1878, is our mail-day, and is to take our letters, which must bear you our earnest wishes for a "Happy New Year," and one of great blessing to you and your household personally, and also for yourself officially as representing before the Church the great work to be done in the heathen world.

All the Bishops and Clergy of America together, taking the whole extent of their field and all sorts and conditions of men in it, in their utmost and largest idea of comprehension, embrace but about one-tenth of the number of human souls to which your office must have regard in this heathen land alone. . . . May the coming year, by the blessing of "our great God and SAVIOUR JESUS CHRIST," see a new spirit of life throughout our beloved Church, and a higher appreciation of the greatness and importance, now pressing, of the Mission to this heathen people! But, possibly, some may argue, "We have just sent to China a new Bishop and two new Clergymen and their families; what more could be expected?" I do not count it homilizing nor dry moralizing, but something dryer yet, to answer, "What are these among so many?"—say one-half of the MASTER's heathen field. . . .

On Christmas Day my wife and I passed

the twenty-seventh anniversary of our arrival here. That the increase of our foreign force in that time (including our new-comers and absentees) should be from eleven to fifteen can hardly be counted satisfactory for such a Church as that to which we belong. Having, moreover, seen the beginning and growth of other Missions, and how we are left behind, may I not be "jealous for our own with a godly jealousy," to see her come up to the help of the Lord? When we arrived in China we could only go as far from an open port as would allow us to return in a day: the walls were high and very near. Now what a field is open in this great country! and how many millions of souls here needing the Gospel of salvation! and what proportion does the force of our Mission bear to the work before us? And how does the effort made and making by our Church to do this work compare with what she might and ought to make!

So far as the Field itself is concerned, it never was more promising in any respect than now. And I am persuaded that, though we may have made mistakes from time to time, and, as we now see, could wish we had done otherwise in this or that particular, yet, on the whole, there is a fair amount of good result for all that has been done. There is no ground of discouragement in the state of things here, if comparison be made between efforts put forth and visible results.

As I write there sits near me an old disciple of seventy-nine years of age, who went to America in 1852 with Mrs. Boone, and is talking of Mrs. Doremus and "Mrs. Boone's elder brother" (Bishop Elliott), and others whom she saw and remembers. I told her I was writing to our Secretary, and she desires to send her "how-d'e-do" to you and all who care for the Chinese.

JANUARY 16th, 1879.

"Rome," the adage says, "was not built in a day"; but prophecy says, "A nation shall be born in a day." True, but that birthday has not yet arrived. Still, we are not without hope that it is not far away. Our faith has no shadow of doubt that, with adequate means—a fair supply of competent and true workers—many now living would see, not only the gray dawn, but the clear sunrise of such a glorious day. There is no exaggera-

tion, extravagance, or over-sanguineness of expectation necessary to help the conviction that such a hopeful opportunity for the extension of the Gospel throughout the heathen world has never before been known. See how this country now lies open to the Gospel. What hath God wrought! I need not go into application; but this harvest may be past and this summer may be ended, and many not be saved who might and should have been, because infidels and atheists and so-called scientists will become more active Missionaries among the heathen than the Christian Church.

We had a pleasant sight last Sunday in the Confirmation, in the Church of Our SAVIOUR, of twenty-eight persons, of whom three were from Duane Hall, five from the Emma Jones Girls' School, besides a teacher and former matron of the same. In the North, we hear of the recent Baptism, by two Missionaries of the London Mission, of three hundred persons at one time, with a thousand more candidates. Come, send, help! All things are now ready as they never were before.

Very faithfully yours.

FROM LETTER OF DR. BUNN.

WUCHANG, December 12th, 1873.

DEAR MR. KIMBER: We have rented a Chinese building and opened a Hospital for women and children. A pressing necessity is thus relieved without great expenditure. It would be much wiser to have a building erected on our premises and properly fitted for the purpose, but in present uncertainties I have not felt like urging it. The institution will be called, I hope, the "Elizabeth Bunn Hospital for Women and Children," and I propose to take care of it with special funds. As I understand Mr. Hoyt that he has given Miss Emery an account of the opening of the Hospital, I will not risk repetitions.

Ever faithfully yours.

The Committee for Foreign Missions, at their meeting on the 11th of February, adopted the following resolution:

Resolved, That the Committee express their gratification at the opening of a hospital in Wuchang for women and children, and that they cordially approved of the proposed name, viz., "The Elizabeth Bunn Memorial Hospital."—[ED.

JAPAN.

CURRENT NOTES.

By late advices we learn that the house occupied by Mr. Tyng, at Osaka, erected by Mr. Quinby last year, and a building now to be purchased for Miss Eddy's school, will represent an appropriation made about four years ago for the purpose of building in Japan, which has been deposited at interest at Shanghai. The value of the two buildings will be about three thousand dollars. Mr. Tyng speaks of the former in his letter beyond. Of the latter Mr. Morris says: "It is a building admirably adapted for a school. It was originally built for a hotel, and has been renting for four hundred dollars."

Besides this, those who noticed the schedule of appropriations published in the January number will remember the item, seven thousand dollars for two new buildings at Tokio. It was supposed that these would have to be erected in the foreign concession; but, under date of January 27th, Bishop Williams expresses the hope that he may be allowed to build in the native city.

In the same letter the Bishop brings forward his application, which he has had before

the Committee so long, for an additional Clergyman for Japan; the particulars concerning which are stated on page thirty-two, in the January number, and says:

"The information that so many are applying to be sent out to the several Mission Fields is cheering. It shows that the attention of the Church is turned to the great Field—the world. I hope you may soon be successful in finding a good man and true for Japan."

SCHOLARSHIPS AND A NEW SCHOOL-HOUSE.

The Bishop says: "A young girl has been placed on the 'Frances Shirley' Scholarship. *The ladies in charge of the school can find as many scholars as you can find scholarships.* The school now numbers fourteen boarders and seven day pupils."

Mr. Blanchet, in his letter which follows, enlarges upon this same subject, and prefers a request for a plain Communion service, the cost of which, we learn, would be sixty-six dollars in silver or twenty dollars in electro-plate.

Some time ago we acknowledged from the "Yokoyama Missionary Society," of Alexandria, Va., three hundred dollars for building

a school-house. In his letter the Bishop says: "The money, which turns out three hundred and thirty-nine Mexican dollars, comes very opportunely. We are most thankful for it, and will make use of it as soon as we settle upon a site. Mr. Yokoyama, for whose immediate benefit the said school-house was intended, is at present teaching in Mr. Quinby's Boys' School, and preaches two or three times a week. Nevertheless he continues to be far from well."

In closing, we simply call attention to the very readable letters of our young Missionaries, Messrs. Bates and Tyng. Though Mr. Bates belongs to the China Mission, the reason for placing his letter under this general head is obvious.

FROM LETTER OF THE REV. C. T. BLANCHET.

TOKIO, January 25th, 1879.

REV. AND DEAR BROTHER: You will be glad to hear that our Girls' School has developed considerably since my last report, and bids fair for further increase if only we are supplied with adequate support. We have now twenty-one pupils; four of these are on full scholarships, being, so far as we know, perfectly helpless. For such, forty-dollar scholarships are hardly sufficient; it takes fully fifty dollars to cover their necessary expenses, *i. e.*, board, clothing, books, etc. The other ten boarders are on partial scholarships; they find their own clothes, bedding, and some of their Japanese books. I am told we could get as many more scholars as we could accommodate and support.

We have not scholarships on hand to support even our present number; we are able to do so until next summer only by making the scholarships sent us from Grace Church, St. Thomas', and Calvary Free Chapel, New York, and Trinity Church, Bergen Point, N. J., into a common fund, to which Bishop Williams has kindly added one hundred dollars left at his discretion. The aggregate we divide among the girls according to their needs. As the ladies of the above-mentioned churches, and recently Mrs. Van Rensselaer, through Miss Jay, have sent us scholarships unsolicited, when we were in no pressing need of them, I trust the same ladies will keep up their interest in our Girls' School, which now depends largely upon their support, and that many more will be glad to do likewise, thus helping us in this most important work of educating the girls of Japan.

Regular stated contributions, of course, are preferable, but occasional contributions would also be very acceptable. I would only suggest that, in the latter case, they should be left at our discretion.

Three of our girls already have been baptized, two confirmed, and four more, of the largest, recently have applied for Holy Baptism.

COMMUNION SERVICE WANTED.

Let me add that I am in great need of a Communion service. I have so far managed by using alternately with the Bishop the one sent out three or four years ago; but on such occasions as Christmas, Easter, and Whitsun Day we have to bring the two congregations together, which is very inconvenient and affects the attendance considerably, as it increases the distance for some at least twofold. I do not ask for anything as handsome and expensive as the one already sent, which would naturally remain with the Bishop, but would be thankful for an ordinary one, "a bag set," with chalice, paten, and flagon, bread-box, and spoon, as described on page thirty-eight of Messrs. Cox & Sons' catalogue.

Yours very sincerely.

LETTER OF REV. D. M. BATES, JR.

SHANGHAI, December 30th, 1878.

MY DEAR MR. KIMBER: I can scarcely realize that so many weeks have passed since I mailed my last letter to you from Japan. We had a delightful visit there, and as our Missionary friends persuaded us to tarry with them six days—over the sailing of one Japanese steamer—we had some opportunity of seeing their work as well as of gaining an insight into Japanese life. Part of the time we were with friends in Yokohama, where the foreign residents predominate. In Tokio there are not many foreigners, and they are nearly all confined to one limited quarter called Tsukiji. Bishop Williams' residence is also located there. I was able to learn his address by going to the American Minister's. The latter spoke in high terms of him. There is something irresistibly winning and lovely in his character. He is a man of such absolute self-devotion and piety that simple contact with him is enough to benefit one, for with it all there is so much gentleness and refinement as to make one feel thoroughly at ease with him. We were several days with Mr. and Mrs. Blanchet. Their home is right

among the natives, in part of a house once wholly occupied by a Daimio. Mr. B. is engaged in very earnest work, but too much seems to have been thrown on his hands by Mr. Coöper's failure of health. Why does not the Church realize how pressing the need is in these two countries? We attended two Japanese Services on Sunday, one at Mr. Blanchet's and the other at Bishop Williams' church. The people were attentive upon each occasion, and it was a great happiness to us to hear the dearly loved chants of the Prayer Book sung in Japanese to familiar home tunes. In the afternoon, when the Bishop had concluded his sermon, an address was delivered by one of the Catechists. Another feature of interest was Miss Pitman's school, which we learn has grown even since we left Japan. On our way to Shanghai, during the day, while our steamer was delayed at Kobe, we had an opportunity to visit our Osaka Mission, where they were anxiously awaiting Mr. and Mrs. Tyng's arrival. A similar break in our voyage at Nagasaki gave us a chance to see something of the Rev. Mr. Maundrell's work there. He is well supported from England in the varied work which he is carrying on, and very ample provision is made for sustaining it all.

The strongest impression received by a traveller in passing through Japan must be the importance of Missionary work there *now*. This is a time of transition, in which every dollar spent and every effort made may tell as never again. Christianity is looked upon favorably—in fact, anything foreign is; so that the only danger is lest Western civilization be too rapidly adopted apart from Christianity, which alone can sustain it. This makes it very important that there be no remissness on the part of Christians at home in making the influence flowing into Japan, from them, exceed that of the efforts made by many teachers and instructors from abroad who are hostile to Christianity. And it is also very important that, while various bodies of Christians are building up organizations more or less strong, this Church should not be behind.

I must speak of the efforts of the Greek Church in this connection. They have a strong Mission at Tokio, and distribute more Japanese Bibles than any other Christian body. Their Liturgy, too, is in the "tongue understood of the people," and there is a large training-school under their charge. So far as I was

able to ascertain, their relations with our Missionaries appear to be friendly. I could not but hope that there in Japan might be found one of the means by which our own and the Greek branches of the Holy Catholic Church might be drawn nearer to each other, and that in the future all these Church Missions—Greek, English, and American—might be the means of forming one strong Japanese Church, which is much needed by the people.

Affectionately yours.

LETTER OF REV. T. S. TYNG.

OSAKA, January 7th, 1879.

MY DEAR MR. KIMBER: The Bishop has no doubt informed you of his determination to send me to Osaka. We came nearly four weeks ago, and are already very comfortably settled in the house which Mr. Quinby built last year, and to which we have fallen heirs by his removal to Tokio. We have to thank him very heartily for all the care he spent upon it, when he knew that he might be building a house for some one else to live in. Building a house in Japan is no small trial to the patience and the temper.

Mrs. Tyng and I are fairly under way with the study of Japanese, and I will try to wait with all the patience I can until I am fitted fairly to take up the work. It is very hard sometimes. It is a great trial to be compelled to remain silent when one is longing to speak. I felt it especially the other day when I went with Dr. Laning to a meeting of doctors, members of a local medical society, who are meeting every Sunday afternoon to study Christianity. The Doctor has no doubt written to you about it. It seems to me an exceedingly interesting symptom of the movement among the more intelligent and progressive classes of Japan. During this time of waiting I hope to be able to relieve Miss Eddy, who has suffered a good deal from overwork, as well as from loneliness. Her school is a monument of patient, faithful work. I expect to begin to-morrow teaching English. Mrs. Tyng is to teach music and drawing. This may not seem exactly Missionary work, but these things, especially the English, attract scholars from the public schools to Christian schools; and in that point of view this is perhaps as much ministerial work as most of the parochial visiting of the Clergy at home, which is chiefly valuable, not for its own sake, but for the opportunities it gives.

Yours, etc.

LETTERS FROM BISHOP HOLLY.

PORT AU PRINCE, January 21st, 1879.

MY DEAR BROTHER: As usual during the Advent season, evening Services were held in Holy Trinity on Sundays, Wednesdays, and Fridays. The Rev. Mr. Bauduy passed part of Advent and the Christmas and New Year's holidays at our stations in the South. The Rev. Mr. Battiste did the same at our stations in the West, near the Dominican frontiers.

The Rev. Mr. Alexandre is wonderfully blessed in his work in the south-western section of this same department, where he has two Mission Stations depending upon his central work at Buteau; one of those stations, that at Bigoné, is installed into a chapel, called "La Bonne Nouvelle" (Good News), under the leadership of two zealous Lay-readers. The other, in the mountains of Jacmel, is installed in the private house of a converted priest from Voodoism, whom I confirmed last February, and of whom I gave some account at the time. At this station the Rev. Mr. Alexandre admitted eleven communicants on St. John's Day, coming out from their heathen superstitions and African practices, and among them was the mother of the priest, herself considered the greatest sorceress hitherto in all that region, and who a year ago declared to Mr. Alexandre that, though her son had quit those practices, she herself would never quit the traditions of her African ancestors. God, by the great grace poured out upon her son, and by other wonderful means, has operated a change in her mind; she confessed her ignorance when she made use of that expression of never leaving this superstition, prayed God to forgive her, and receive her as a humble child and follower of His Crucified Son.

Our work at Jérémie is encouraging. The Rev. Mr. Jones still directs a school there; and during the Advent season delivered a series of discourses on the Evidences of Christianity that drew a large attendance of men of the world. Mr. Reid, a Lay-reader from Jamaica, has also been doing there a stirring work among the English subjects, numbering about 100, under my sanction and the supervision of the Rev. Mr. Jones. He has also been occupied with the work among the American emigrants and their children at

HAITI.

La Passe, two miles from Jérémie, a station under the control of the Rev. Mr. Jones.

I am sorry to add that the Rev. Mr. Salomon, of L'Anse à Veau, and the Rev. Mr. Benjamin, of our northern district, are both confined to bed by sickness.

The annual Confirmation Service was held in Holy Trinity Church, Port au Prince, at 7 P. M. on Christmas Eve last past. Eight candidates were confirmed, of whom three were adults, two of them married persons, and five youths. Three of them were males, two being men, one of them married; and five were females, one of them being a married woman.

Classes for Confirmation are being prepared in St. Andrew's parish, at Emmanuel chapel, Trianon, Commune of Mirebalais, in the Department of the West; and in the Parish of the Resurrection, Gros Morne, Department of the North. I expect to confirm them (D. V.) at my visitation, fixed for Easter-tide or soon thereafter.

Very truly, your brother in CHRIST.

FEBRUARY 21st, 1879.

A letter just received from L'Anse à Veau, dated the 19th inst., informs me of the death of the Rev. Jean Elisée Salomon. He departed this life on the 18th inst. The letter was written by his son, Elisémé Salomon, churchwarden of the congregation at L'Anse à Veau, and Lay-reader.

The Rev. Mr. Salomon was in his seventy-ninth year. He had been quite infirm for three years last past. Feeling these infirmities increasing upon him, at his request communicated to me in person at our last annual Convocation, I licensed his son as Lay-reader to aid him in the Services. This was just previous to my departure for England in June last. Since my return testimonials have been sent to the chapter from the late pastor and the congregation in that place in favor of Mr. Elisémé Salomon, recommending him as Candidate for the Diaconate. Hence the way seems to be preparing for the mantle of the father to fall upon the son.

The Rev. Mr. Salomon was universally admired and respected for his incorruptible integrity in his daily life, and for his unblemished Christian character. His very name was, under God, a tower of strength for our cause in the south of Haiti, where he was so

well known. By his death the young Church in Haiti has suffered a great loss. May God bless his memory to the advancement of the cause of the Gospel to which his life was

devoted. "He being dead yet speaketh." "Precious in the sight of the LORD is the death of His saints."

Very truly, your brother in CHRIST.

MEXICO.

ORGANIZATION OF THE MEXICAN CHURCH.

We give the following translation of the constitution of the Mexican Church as published in *La Verdad*, the organ of that Church, under date of July 1st, 1878, feeling that it will be read with interest, only remarking that it is not an official copy:

GENERAL ORGANIZATION OF THE MEXICAN CHURCH OF JESUS.

Prologue.

It is now more than twelve years since, by an especial grace of the Most High, there was initiated in this republic, through the Mexican Presbyter, Francisco Aguilar, and several of his fellow-countrymen, the sublime and holy idea of establishing a national Church which should identify itself with the primitive Christian Church.

An idea so important as this found sympathy in the hearts of many, who soon resolved to work boldly for it, with the Divine help, to the end that there might shine throughout Mexico, as in time past in Jerusalem, the pure teachings of our Lord JESUS CHRIST.

From the commencement it was borne in mind that so great an undertaking could not be carried forward without keeping present in the soul the comforting promises of JESUS, who, as stated in His own Divine words, is the Builder of His Church.

The irrefutable history of the events which have come to pass since then, until now involving in them an heroic struggle for the Christian Faith in all its purity, and showing a multitude of sincere adherents, testifies to us clearly that that important initiation was not, nor is, a work of human power, but a sublime manifestation which proceeded and is proceeding from the Divine source.

Those who took part in the attaining of so noble an end assumed a grave responsibility before God and before men, and as one man embraced the faith, order, and practices of the primitive Church, and endeavored with true abnegation to follow its example.

To plant here a branch of the Apostolic Church which should be a continuation there-

of in Mexico, and to maintain besides, according to the ancient order of national Churches, its character of "national and independent," were also among their most noble conceptions.

These qualities, eminently Christian, necessarily caused many to love our Church, and to help in its early progress; and these, increasing more and more, have brought us to hold well-founded hopes that there is deserved for it a very important future.

These are circumstances that are emphatically demanding a more complete organization, which, with the Divine protection, shall secure the advancement already obtained, and place us in a position to improve the opportunities that are presenting themselves, and those which will undoubtedly present themselves in time to come. Let us recognize in all this the precious blessings which God has conferred upon us through His infinite mercy.

In response to a general desire, we recommend the following as a basis for the more efficacious organization of the Mexican Church of JESUS:

Articles.

Art. 1. The Mexican branch of the Church Catholic of our LORD JESUS CHRIST, following the teachings of the Holy Scriptures inspired by GOD, and rejecting every doctrine and practice contrary to them, and wishing to be their faithful guardian and to disseminate them in this republic, maintains the faith, the order, and the practices of the primitive Christian Church.

Art. 2. This Church of JESUS shall continue the ancient Ministry of Bishops, Presbyters, and Deacons, canonically ordained, with all their respective rights and privileges.

Art. 3. A Parish Vestry shall be established in every congregation, composed of persons of a truly Christian faith and life who are faithful members of our Church.

Art. 4. Every formally organized congregation of our Church shall elect its Vestry, which Vestry shall be subject to a new election on the first Wednesday of every year.

Art. 5. Only those persons whose faith

and life have shown them to be sincere Christians, and who have been duly admitted to the circle of those who partake of the Holy Supper of our LORD, shall have voice or vote in the election of the vestry.

Art. 6. Each Parish Vestry shall elect its Minister whenever the latter is a person of Christian faith and life and authorized by our Church.

Art. 7. The Minister of every congregation shall preside at the sessions of its Vestry.

Art. 8. There shall be a Synod in each Diocese, composed of two representatives from each congregation, elected by their respective Vestries; one a Minister or Minister-elect, and the other a layman.

Art. 9. The Bishop of every Diocese shall preside at its Synod; and in default of the Bishop, the said body shall elect its President from among their number.

Art. 10. Each Diocesan Synod shall nominate its Standing Committee, formed of Ministers and Laymen presided over by its Bishops, who shall care for the general interests of the Diocese when the Synod is not in session.

Art. 11. There shall likewise be a General Synod, formed of not more than six representatives from each Diocesan Synod, who shall be the Bishop of the Diocese, two Ministers, and three Laymen.

Art. 12. The election of representatives to the Diocesan Synods, and to the General Synod, shall fall upon persons who are well known to be thorough Christians.

Art. 13. Each Diocesan Synod shall meet at least once a year, and the General Synod at least once in three years.

Art. 14. Any Diocesan Synod can ask for a meeting of the General Synod whenever such meeting is deemed necessary.

Art. 15. Appeal can be made to the General Synod from any arbitrary action of a Diocesan Synod.

Art. 16. There shall be an assembly composed of the Bishops of this Church, which shall be called the Council of Bishops.

Art. 17. There shall be a Standing Committee formed of Ministers and Laymen nominated by the General Synod, who shall assist the Council of Bishops in caring for the general interests of the Church when the General Synod is not in session.

Art. 18. It shall be the duty of the Council of Bishops to examine and sanction all acts of general interest for our Church.

Art. 19. The Canons which are formed by the General Synod, and which are approved by the Council of Bishops, shall have the force of law throughout the Church.

Art. 20. The Council of Bishops shall come together upon the petition of any one of the Bishops composing it, be he elect or consecrated.

Art. 21. The Council of Bishops and the General Synod shall keep watch over this purity and integrity of the Liturgy of this Church.

Art. 22. The Diocesan Synod shall elect its Bishop by an absolute majority, as well of the Clergy as of the Laity, these two classes voting separately; but he shall not be consecrated until his election be approved by the absolute majority of the General Synod, the Clergy and Laity voting in this case also separately, and be sanctioned by the absolute majority of the Bishops in Council.

Art. 23. Until this Church of JESUS has three Bishops canonically consecrated, the Bishops-elect and the Ministers-elect may be representatives to our Synods, and shall vote as if they were already consecrated or ordained.

Art. 24. Should any foreign sister Church solicit the consecration of its Bishops-elect, application must be made to our Council of Bishops, which body shall be empowered to comply with the request in case the solicitation be found to be just, but only after the Church so soliciting shall formally bind itself with ours to preserve the Faith in all its purity, and to maintain the order of the primitive Christian Church, and shall have presented the documents legally accrediting the election of its Bishops according to its canons.

Art. 25. When any person desires to enter the Ministry of the Church of JESUS, the Vestry of the congregation to which he belongs, if they believe him to be apt, shall propose him to the Diocesan Synod, or when it is not in session, to the Standing Committee; and in case the Diocesan Synod, or in its recess the Standing Committee, recognize his aptitude, they shall recommend him to the Bishop or Bishop-elect, and if he be accepted as a candidate for the Ministry, he shall be considered as Minister-elect.

Art. 26. No person shall be ordained in our Church until he shall have presented to the Standing Committee of his Diocese a certificate from the Vestry of the congregation to which he belongs formally attesting that the said

person has given veritable proofs, first, of being a sincere, active Christian, and of experience; second, that he sustains firmly the Christian Faith in its integrity; third, that he is faithful to this Mexican Church of JESUS, and shall have signed the following declaration: "I believe that the Holy Scriptures of the Old and New Testaments are the Word of God and the infallible rule of faith and practice, and I bind myself to maintain the doctrines and the order of the Mexican branch of the Church Catholic of our Lord JESUS CHRIST."

Art. 27. The Presbyter who has been elected Bishop shall have jurisdiction in his Diocese, and shall be able to exercise all the powers of a consecrated Bishop, excepting those of Confirmation, Ordination, and Consecration.

Art. 28. If any Presbyter or Presbyter-elect, Deacon or Deacon-elect, of our Church shall give cause for belief that he is not a true Christian, or that he does not maintain the Christian Faith in its integrity, or that he is not faithful to this Mexican Church of JESUS; after dealing with him in conformity with the charity recommended by our LORD JESUS CHRIST in verses 15, 16, and 17 of the eighteenth chapter of St. Matthew, information shall be given to the Diocesan Synod, or, when it is not in session, to the Standing Committee of his Diocese, and in case that, after due investigation, the accusation shall prove to be true, information shall be given

to the Bishop or Bishop-elect of his Diocese, that he may separate him from all connection with the Ministry or affairs of this Church, and that the necessary information may be given to all those interested; and if the said Diocesan Synod, or Bishop or Bishop-elect, do not proceed with due energy, the General Synod shall have the right to interpose its authority to administer the due remedy.

Art. 29. If any Bishop or Bishop-elect of our Church shall give cause for belief that he is not a true Christian, or that he does not maintain the Christian Faith in its integrity, or that he is not faithful to this Mexican Church of JESUS; after dealing with him in conformity with the charity recommended by our LORD JESUS CHRIST in verses 15, 16, and 17 of the eighteenth chapter of St. Matthew, information shall be given to the General Synod (or, when they are not in session, to the Standing Committee) and to the Council of Bishops; and in case that, after due investigation, the accusation prove to be true, the Council of Bishops shall separate him from all connection with the Ministry or affairs of this Church, and shall give the necessary information to all those interested.

Art. 30. The Vestries, Diocesan Synods, Standing Committees, General Synod, and Council of Bishops shall be strictly subject to all these bases, which cannot be altered except by the General Synod, with the sanction of the Council of Bishops.

ACKNOWLEDGMENTS OF THE COMMITTEE FOR FOREIGN MISSIONS.

N. B.—With all remittances the name of the Diocese and Parish should be given. Checks, Drafts, and Money Orders should always be made payable to the order of JAMES M. BROWN, Treasurer, and sent to him, 23 *Bible House*, New York. All Money Orders should be drawn NOT on New York, but on STATION D, NEW YORK. Remittances in Bank Notes are not safe unless sent in REGISTERED Letters.

The Treasurer of the Committee for Foreign Missions acknowledges the receipt of the following sums from February 1, to March 1, 1879.

ALABAMA.

Mobile—Trinity, of which from Dr. Sawyer, \$10 16 00

ALBANY.

Troy—Christ Ch., for Miss'y Coll., China..... 83 00
St. John's..... 67 01

CALIFORNIA.

Santa Barbara—Trinity..... 10 00
San Mateo—St. Matthew's..... 24 00

CENTRAL NEW YORK.

Aurora—"B. W. A." for "Wo. Aux." Sch'p,
Miss'y Coll., China..... 34 00

CENTRAL PENNSYLVANIA.

Danville—Christ Ch., for Mexico.....	\$10 00
Lebanon—St. Luke's, M. Boxes.....	9 27
Monrose—St. Paul's.....	8 33
South Bethlehem—Nativity.....	24 07

CONNECTICUT.

Hartford—Christ Ch., of which for China, \$5; Mexico, \$5.....	51 67
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Trinity College, "A. B.".....	10 00
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Mariobedale—St. Andrew's.....	25 00
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Middleton—Holy Trinity, Wo. Aux., for Af- rica (add'l).	4 08
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New Haven—St. John's, of which for Tokio, Japan, \$50.....	13 50
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Trinity.....	54 00
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Trinity.....	20 00
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<i>Norwich</i> —Trinity.....	\$36 50	<i>Lowell</i> —St. Anne's, thro' Wo. Aux., for "Lydia Mary Fay Memo." Sch'p, Miss'y Coll., China	\$21 02
<i>Redding Ridge</i> —Christ Ch.....	4 50	<i>Newton</i> —Grace, thro' Wo. Aux., for "Lydia Mary Fay Memo." Sch'p, Miss'y Coll., China	10 00
<i>South Canaan</i> —M. Box 8116.....	1 00	<i>Newton Lower Falls</i> —St. Mary's S. S., thro' Wo. Aux., for Rev. W. A. Fair's work.....	25 00
<i>Warehouse Point</i> —St. John's.....	24 15	<i>Salem</i> —Grace.....	25 00
<i>Washington</i> —St. John's.....	2 42	St. Peter's, "from two friends," thro' Wo. Aux., for "Lydia Mary Fay Memo." Sch'p, Miss'y Coll., China	
<i>Woodbury</i> —St. Paul's, Wo. Aux.....	6 00	526 15	
<i>Miscellaneous</i> —Hon. Benj. Stark, for the Debt, "From friends of Missions," thro' Hon. Benj. Stark, for the Debt.....	100 00	47	
		10 03	
		10 50	<i>Taunton</i> —St. Thomas', thro' Wo. Aux., for "Lydia Mary Fay Memo." Sch'p, Miss'y Coll., China
		8 35	
		10 00	<i>Miscellaneous</i> —Thro' Mass. Br. Wo. Aux., for Trav. Exp. of Rev. and Mrs. W. A. Fair while in Mass., \$22.79; at their discretion, for Africa, \$20.21.....
		11 50	
		24 85	
		5 00	GEORGIA.
<i>Brunswick</i> —St. Mark's.....	225 00		
			ILLINOIS.
			<i>Alpena</i> —Trinity, of which S. S., \$2.....
<i>Broad Creek</i> —Christ Ch.....			61 01
<i>Laurel</i> —St. Philip's Chapel.....			<i>Bay City</i> —Trinity.....
			19 00
			<i>Detroit</i> —St. John's.....
			283 08
			INDIANA.
<i>Easton</i>	526 15		
<i>Somerset and Worcester Co.'s</i> —Pocomoke Par. <i>Talbot Co.</i> —Whitemarsh Par., St Peter's.....	47		
<i>Worcester Co.</i> —Worcester Par., St. Paul's.....	10 03		
		10 50	INDIANA.
		8 35	
		10 00	<i>Alpena</i> —Trinity, of which S. S., \$2.....
		11 50	13 50
			<i>Bay City</i> —Trinity.....
			19 00
			<i>Detroit</i> —St. John's.....
			283 08
		24 85	GEORGIA.
		5 00	
<i>Brunswick</i> —St. Mark's.....	225 00		
			ILLINOIS.
<i>Denison</i> —Trinity, "W.," of which for Mexico, \$10; Jaffa, \$10.....			<i>Alpena</i> —Trinity, of which S. S., \$2.....
<i>Ottumwa</i> —St. Mary's.....	20 00		61 01
		6 40	<i>Bay City</i> —Trinity.....
			19 00
			<i>Detroit</i> —St. John's.....
			283 08
		24 85	INDIANA.
		5 00	
<i>Richmond</i> —"Mrs. F.".....	225 00		
			INDIANA.
		2 50	
			GEORGIA.
			ILLINOIS.
			<i>Alpena</i> —Trinity, of which S. S., \$2.....
			13 50
			<i>Bay City</i> —Trinity.....
			19 00
			<i>Detroit</i> —St. John's.....
			283 08
		24 85	INDIANA.
		5 00	
<i>Brunswick</i> —St. Mark's.....	225 00		
			ILLINOIS.
<i>Denison</i> —Trinity, "W.," of which for Mexico, \$10; Jaffa, \$10.....			<i>Alpena</i> —Trinity, of which S. S., \$2.....
<i>Ottumwa</i> —St. Mary's.....	20 00		61 01
		6 40	<i>Bay City</i> —Trinity.....
			19 00
			<i>Detroit</i> —St. John's.....
			283 08
		24 85	INDIANA.
		5 00	
<i>Kentucky</i>	225 00		
<i>Owensboro</i> —Trinity.....			ILLINOIS.
		2 50	
			ILLINOIS.
			<i>Alpena</i> —Trinity, of which S. S., \$2.....
			13 50
			<i>Bay City</i> —Trinity.....
			19 00
			<i>Detroit</i> —St. John's.....
			283 08
		24 85	INDIANA.
		5 00	
<i>Long Island</i>	225 00		
<i>Brooklyn</i> —Ch. of Our Saviour.....			ILLINOIS.
St. Matthew's.....	35 00		
St. Mary's.....	6 03		
St. Paul's.....	35 76		
Mr. Charles E. Bills, for the Debt.....	23 81		
*Mrs. Hugh Allen.....	100 00		
			ILLINOIS.
<i>Flushing</i> —St. George's, "Mrs. W. E.".....	10 00		
			ILLINOIS.
			<i>Alpena</i> —Trinity, of which S. S., \$2.....
			13 50
			<i>Bay City</i> —Trinity.....
			19 00
			<i>Detroit</i> —St. John's.....
			283 08
		24 85	ILLINOIS.
		5 00	
<i>Louisiana</i>	225 00		
"A. G. S.," "for a new Missionary".....			ILLINOIS.
			<i>Alpena</i> —Trinity, of which S. S., \$2.....
			13 50
			<i>Bay City</i> —Trinity.....
			19 00
			<i>Detroit</i> —St. John's.....
			283 08
		24 85	ILLINOIS.
		5 00	
<i>Maryland</i>	225 00		
<i>Baltimore City</i> —Emmanuel, for Africa and China, \$276.30; Mr. R. W. Cator, for the Debt, \$100.....			ILLINOIS.
Grace, add'l, of which "In Memoriam Henry Thompson," \$250.....			
St. Luke's.....			
St. Peter's Ladies' For. Miss'y Soc'y, for "Bessie Grammar" and "Jane Barry" Sch'ps in Cape Palmas Orphan Asylum, \$75; "John Henshaw," "Wm. Woodward," and "Julius Grammar" Sch'ps, Duane Hall, \$60; two teachers in Duane Hall, \$40.....			
Wo. Aux., for "M'd" endowed Sch'p in Miss'y Coll., China.....			
			ILLINOIS.
<i>Baltimore Co.</i> —Western Run Par., Emmanuel, District of Columbia, Washington—Incarnation Par.....			
			<i>Alpena</i> —Trinity, add'l, of which for Missionary education at discretion of Rev. John Cotton Smith, D.D., \$100; for Mexico, \$20.....
			204 32
			Calvary, thro' Wom. Aux., "L," for Bp. Penick's work, \$2; "A Lady," at discretion of Bp. Penick, \$10.....
			79 82
			Grace, Wom. For. Miss'y Asso., of which for Sch'p at Cape Mount, \$25; "C. Jay" Sch'p, Miss'y Coll., China, \$25; thro' Wom. For. Miss'y Asso., Miss C. L. Wolfe, for Sch'p at Cape Mount, \$25.....
			204 32
			Heavenly Rest, Miss C. Jay, thro' Wom. Aux., for new wards, Wuchang Hospital.....
			2 00
			Holy Apostles, thro' Wo. Aux.....
			7 00
			Holy Trinity, Wo. Miss'y Asso., of which for Bp. Penick's work, Cape Mount, \$50; "Sarah P. Doremus" Sch'p, Miss Eddy's School, Osaka, \$40.....
			90 00
			St. Bartholomew's, "from members," thro' Wo. Aux., for "Wm. A. Fair," "Bp. Penick," and "Ten Broeck Memo." Sch'ps at Cape Mount.....
			75 00
			St. Clement's, for Rev. Dr. Hill.....
			36 50
			St. John's School, for "Bp. Auer Memo." Sch'p, Hoffman Institute.....
			37 75
			St. Thomas', "a member" \$10; Wo. Miss'y Asso., for Africa, \$10; Mexico, \$10; Miss Nelson's support, \$40; F. M. F., \$40; Young Ladies' For. Miss'y Soc'y, for Sch'p in Miss'y Coll., China, \$70.....
			180 00
			St. Timothy's, of which for Shanghai, \$2.....
			33 00
			<i>Miscellaneous</i> —Special service, Ch. Incarnation, Bp. Bedell, preacher, for the Debt.....
			114 05
			"A friend," thro' "C. V.," for the Debt.....
			1,000 00
			Mr. W. H. Vanderbilt, for the Debt.....
			1,000 00
			Mrs. C. L. Spencer, for the Debt.....
			1,000 00
			Mr. C. Vanderbilt, for the Debt.....
			1,000 00

* In the March number, \$40 acknowledged from Mrs. Hugh Allen, Brooklyn, L.I., for "Frances Allen" Sch'p, Duane Hall, should have read for "Francis Stanton" Sch'p.

Mr. F. W. Vanderbilt, for the Debt.....	\$50 00	Episcopal Hospital Mission, thro' Wom. Com. on Work for For. Miss.....	\$10 25
Miss C. L. Wolfe, thro' Wom. Aux., for new wards, Wuchang Hospital.....	20 00	"A friend," for the Debt.....	250 00
"M. F. H.".....	15 00	Rev. Jas. Saul, D.D., for Cuba.....	100 00
Thro' A. C. M. Soc'y, for Mexico.....	5 14	Mrs. Van Pelt, at discretion of Bp. Penick.....	5 00
Mrs. Edward Prime, thro' Wom. Aux., for new wards, Wuchang Hospital.....	5 00	Radnor—St. David's.....	10 00
"Rev. D. S. B.".....	5 00	Westchester—Holy Trinity, thro' Wom. Com. on Work for For. Miss.....	30 00
"C. O. L." thro' Wom. Aux., for new wards, Wuchang Hospital.....	5 00		
"Sal of paper," thro' Wom. Aux.....	50	PITTSBURGH.....	3,960 30
Poughkeepsie—St. Paul's.....	85 31	Pittsburgh—Calvary, of which for China, \$1; Haiti, \$1; Japan, \$1; Mexico, \$1; Palestine, \$1.....	62 30
Eye—Christ Ch.....	58 01	Grace.....	5 77
Mrs. J. W. Ryerson, for Africa and China.....	6 00	St. Andrew's.....	386 64
Yonkers—St. John's, of which from "A little girl in America to one in Africa," \$4.....	6 00	Washington—Trinity.....	9 13
St. Paul's, thro' Wom. Miss'y Asso., for "C. Jay" Sch'p, Miss'y Coll., China, \$5; new wards, Wuchang Hospital, \$5.....	5 00		
"J. C." thro' Wom. Aux.....	5 00	RHODE ISLAND.....	463 84
Miscellaneous—"Cash," thro' Wo. Aux., for new wards, Wuchang Hospital.....	5 00	Ashton—St. John's Chp'l.....	6 00
"A lady," thro' Wo. Aux., for new wards, Wuchang Hospital.....	5 00	East Greenwich—St. Luke's, "S. A. T.," for Cape Palmas, Africa.....	3 00
		Pontiac—All Saints'.....	11 50
		Providence—St. John's, of which for Africa, \$5.....	988 52
		Woonsocket—St. James.....	13 02
		Miscellaneous—Diocesan Branch Wom. Aux. toward "Wom. Aux." Sch'p, Miss'y Coll., China.....	
		"B. W. A." for Sch'p at Cape Mount, Africa.....	100 00
			25 00
		SOUTH CAROLINA.....	1,147 04
		Charleston—Christ Ch., of which for China, \$5; Africa, \$5.....	14 00
		St. Paul's.....	47 00
		Columbia—Trinity, of which "Miss A. M. H.," \$2; "Mrs. W. K. B.," for Mexico, \$1.....	33 04
		Pee Dee—Prince Frederick's Par.....	7 48
		SOUTHERN OHIO.....	101 52
		Circleville—St. Philip's, thro' Wo. Aux., for Bp. Penick's work.....	6 00
		Columbus—St. Paul's, thro' Wo. Aux., of which for Mexico, \$12.29.....	24 59
		Portsmouth—Christ Ch.....	5 35
		Springfield—Christ Ch.....	29 14
		Worthington—St. John's, thro' Wo. Aux.....	4 80
		SOUTHERN VERMONT.....	69 88
		Fairfield—Trinity.....	1 06
		Sheldon—Grace.....	2 58
			3 64
		VIRGINIA.....	
		Albemarle Co., Charlottesville—Fredericksburg, Par., Christ Ch.....	40 00
		Alexandria Co., Alexandria—Fairfax Par., Christ Ch.....	18 25
		Fairfax Par., Episcopal High School, for "Mary B. Blackford" Sch'p, Cape Mount.....	25 00
		University of Va., Miss E. Lewis, for Mexico, 50 cts; for famine in China, 50 cts.....	1 00
		Clarke Co., Berryville—Clarke Par., Grace, of which for Jaffa, \$6.11.....	18 73
		Dinwiddie Co., Petersburg—Bristol Par., Grace, Wo. Miss'y Asso., for "C. J. Gibson" Sch'p, Girls' School, Cape Palmas.....	10 00
		Fauquier Co.—Leeds Par., Leeds Ch., thro' Piedmont Convocation, for support Mr. Parker.....	12 50
		Warrenton—Hamilton Par., St. James, thro' Piedmont Convocation, for support Mr. Parker.....	25 50
		Henrico Co., Richmond—Henrico Par., St. Mark's, for Bp. Penick's work.....	5 00
		James' City Co.—Bruton Par., "L." \$15; "P.," \$5.....	20 00
		Loudoun Co., Leesburg—Shelburne Par., St. James', thro' Piedmont Convocation, for support Mr. Parker.....	50 00
		Norfolk Co., Norfolk—Elizabeth River Par., St. Luke's, of which thro' Wo. Aux, for Debt, \$5 St. Paul's, of which M. Box, \$1.40.....	13 00
		Pittsylvania Co.—Banister Par., Emmanuel Ch., [including from S. S., \$8; 6 M. Boxes, \$12;] for "Emmanuel" Sch'p, Bp. Boone Memo. School, Wuchang, \$20; for Jaffa, \$10.....	44 07
		Danville—Camden Par., Epiphany.....	30 00
		Prince George Co., Martin's Brandon Par., Merchant's Hope Ch.....	16 76
		City Point—St. John's.....	13 25
			4 80

<i>Rockingham Co., Harrisonburg—Rockingham Par., Emmanuel Ch., for China...</i>	\$30 00	<i>Goliad—Mission</i>	\$2 90
<i>Spotsylvania Co.—St. George's Par., St. George's, for Mexico....</i>	10 00	<i>Indianola—Ascension</i>	1 00
		<i>Victoria—Trinity</i>	1 20
WESTERN MICHIGAN.			
<i>Allegan—Ch. of the Good Shepherd.....</i>	287 86	NORTHERN CALIFORNIA MISSION.	6 20
<i>Burr Oak—Grace.....</i>	4 00	<i>Petaluma—St. John's.....</i>	10 00
<i>Grand Rapids—St. Mark's, of which thro' Wo. Aux., \$1.87.....</i>	70		
<i>Good Shepherd.....</i>	36 87	FOREIGN CHURCHES.	
<i>Hastings—Emmanuel.....</i>	2 00	<i>Ontario—St. Catherine's, for Mexico.....</i>	5 00
<i>Kalamazoo—St. Luke's.....</i>	3 91		
	38 25	<i>W. Va., Keyser—Estate of Miss Violetta L. Jones, at discretion of Rev. E. W. Syle and Rev. E. H. Thomson.....</i>	265 00
WESTERN NEW YORK.			
<i>Geneva—Trinity, "A member".....</i>	85 78	MISCELLANEOUS.	
<i>Rochester—St. Luke's (including thro' Wo. Miss'y Asso., \$87 75), of which at discretion of Bp. Williams, \$10; at discretion of Bp. Penick, \$5; for Mexico, \$53.08.....</i>	5 00	<i>Mexican League, for Mexico.....</i>	1,200 00
<i>St. Paul's, "A friend".....</i>	161 13	<i>U. S. Coupons.....</i>	261 25
	2 00	<i>U. S. Registered Bonds (Interest).....</i>	129 27
WEST VIRGINIA.			
<i>Berkely Co.—Norbourn Par. Mrs. M. W. Leigh, for Mexico, \$2.50; Jaffa, \$2.50.....</i>	168 13	<i>Forty-seven per cent. of amount received for General Missions during February.....</i>	304 35
	5 00		
			1,894 97
OREGON AND WASHINGTON MISSION.			
<i>Oregon City—St. Paul's.....</i>	5 80	<i>Receipts for the month.....</i>	\$18,415 08
<i>Portland—St. Stephen's Chapel, of which for Mexico, \$10.....</i>	40 00	<i>Amount previously acknowledged.....</i>	49,803 15
WESTERN TEXAS MISSION.			
<i>Ceuro—Grace.....</i>	45 80	<i>Total receipts since Sept. 1st, 1878.....</i>	\$68,218 23
	1 10		
		ANALYSIS OF RECEIPTS.	
		<i>For Specials (of which from Legacies, \$265</i>	8,043 35
		<i>Work of the Com. for Foreign Missions (of which from Legacies, \$7,603.50).....</i>	60,174 88
		Total.....	\$68,218 23

ACKNOWLEDGMENTS OF THE MEXICAN LEAGUE.*

The Treasurer of the LEAGUE IN AID OF THE "MEXICAN BRANCH OF THE CHURCH," Miss M. A. STEWART BROWN, acknowledges the receipt of the following sums from February 1 to March 1, 1879:

ALBANY.			
<i>Albany—Holy Innocents.....</i>	\$26 00	"T. H."	\$50 00
CONNECTICUT.		<i>Mrs. Dr. Parkin.....</i>	3 00
<i>Ansonia—Christ Ch.....</i>	10 00	<i>"Mexican Mission Helpers," of which Mrs. Street, annual sub., \$1; Miss Julia Merrit, \$10; Mrs. J. J. Henry, \$10; Mrs. Benj. Nicol, \$5.....</i>	
<i>New Haven—Trinity.....</i>	209 00		
<i>Newtown—Trinity.....</i>	34 48	<i>Poughkeepsie—"Interested".....</i>	26 00
<i>St. John's Chapel.....</i>	88	<i>Rondout—Washington Laycock.....</i>	1 00
DELAWARE.		<i>Unknown—"L. S.".....</i>	1 00
<i>Wilmington—Branch League.....</i>	254 36		
	49 85		
MARYLAND.			
<i>Baltimore—Branch League, of which Washington, D. C., joint Miss'y meeting, \$63.30; Baltimore, Christ Ch., \$57.58; Messiah, \$41.45; Memorial, \$40; Ascension, \$20; St. Peter's, \$4; W. H. Graham, \$50; various, \$14.50.....</i>	400 83	NORTH CAROLINA.	328 00
<i>Georgetown, D. C.—Mrs. Jane Dallam.....</i>	2 00	<i>Wilmington—Mrs. Geo. Davis.....</i>	2 00
MASSACHUSETTS.		PENNSYLVANIA.	
<i>Haverhill—Trinity.....</i>	402 83	<i>Philadelphia—"1322 No. 16th St.".....</i>	1 00
	20 00	PITTSBURGH.	
MISSOURI.		<i>Pittsburgh—Branch League, of which St. Andrew's Young Ladies' Sewing Society, \$65....</i>	100 06
<i>Sedalia—A friend to the "Ch. of Jesus".....</i>	25 00		
NEW JERSEY.		RHODE ISLAND.	
<i>Elizabeth—Mexican League, of which Mt. Holly, Trinity, Miss'y Soc'y, \$20; Rahway, Mrs. A. E. Woodruff, \$1; Elizabeth, St. John's, Mrs. Derkheim, \$1, annual sub.....</i>	22 00	<i>Providence—Branch League, of which All Saints' Memo., \$30; a lady of All Saints', Pontiac, \$5; a lady of Providence, \$25.....</i>	60 00
<i>Trenton—St. Paul's.....</i>	9 62		
NEW YORK.		SOUTH CAROLINA.	
<i>Matteawan—Miss M. Neilson, annual sub.....</i>	31 62	<i>Charleston—A child of the Church.....</i>	5 00
<i>New York—Holy Communion, Mrs. M. H. Aldrich.....</i>	5 00		
<i>Holy Trinity, of which Wo. Miss'y Sec'y, \$100; Mrs. A. G. P. Dodge, annual sub., \$2.....</i>	2 00	SOUTHERN OHIO.	
<i>Grace, of which Wo. For. Miss'y Asso., \$25; Madam de Veaurignieuse, \$10.....</i>	102 00	<i>Cincinnati—Mrs. L. F. Bowler, memo. offering of February 6th.....</i>	100 00
<i>St. Bartholomew's, of which Mrs. Dr. Cooke, \$10; Mrs. W. K. Thorn, \$10.....</i>	35 00		
<i>St. Thomas, of which Mrs. F. A. P. Barnard, annual sub., \$2; Mrs. Martin E. Green, annual sub., \$25.....</i>	20 00	VIRGINIA.	
<i>Mrs. E. C. Bogert, annual sub.....</i>	27 00	<i>Alexandria—St. Paul's, of which Mrs. Dangerfield, annual sub., \$2; four ladies, \$2.....</i>	4 00
<i>Mrs. M. A. Grosvenor.....</i>	5 00	WESTERN NEW YORK.	
	50 00	<i>Hunt's Hollow—St. Mark's, of which Master G. B. Smith, 50c.; Master A. Y. Bennett, 50c....</i>	1 00
		WEST VIRGINIA.	
		<i>Charlestown—Zion.....</i>	22 77
		<i>Wheeling—St. Matthew's, S. S. class of Miss Mary Hoge.....</i>	2 00
		Total.....	24 77
		<i>Amount previously acknowledged.....</i>	\$1,435 49
			15,440 67
		Total, since March 28th, 1878....	\$16,876 16

* Distinct from the foregoing: all sums received by the Foreign Committee from the "League" are included in the monthly total of that Committee.

WOMAN'S WORK.

Communications relating to this Department should be addressed,

MISS JULIA C. EMERY, *Secretary Woman's Auxiliary,*
21 Bible House, New York City.

WORK FOR INDIAN MISSIONS.

OUR Department this month contains a letter addressed by a Special Committee of the Domestic Committee to the members of the Woman's Auxiliary interested in the Indian Missions of the Church. In this letter the Committee thank us for what we have been enabled to do in the past, and ask us to do as much or more in the future.

They have upon them the responsibility of raising nearly \$37,000 for the current expenses of the year; they have also a debt of several thousand dollars to discharge. We are sure that our different Leagues and Indian Associations will wish to help them, and we would propose certain objects, which, while objects of special interest to ourselves, are also objects of whose support the Committee would thankfully be relieved by us.

In the Domestic Department of this number of *THE SPIRIT OF MISSIONS* there is a complete schedule of the appropriations made for different parts of the work by the Committee. We would refer our readers to that schedule, and ask them to make a careful study of it. Are there no items included in it which appeal strongly to them, and cause them to think, "This is work we can do"?

There are nine women helpers in the field. What could our Associations more fitly un-

dertake than their support? Five or six of these women are already sustained by us; cannot we support them all by means of regular, systematic offerings?

And the scholarships. Sixty dollars will keep an Indian boy or girl for a year at St. Paul's, Yankton, or St. Mary's, Santee. We have already many scholarships, but many more are needed. If an Association cannot give \$500 for a woman helper, including travelling and other expenses, it may be able to give \$180 for two scholarships, or \$60 for one.

An individual, it may be, can support a scholar, or she can pay \$50 for a sexton, or help towards any one of the objects presented in the schedule.

The women helpers, the scholars, the door-keepers of those humble houses which are yet Houses of God in the wilderness, the native Catechists, the Teachers, the Missionaries, and the Missionary Bishop, all need our aid.

They are the Church of God set as a witness to a heathen people; they are our representatives, doing our work where the work is hard; the least we can do for them is to give freely of our prayers and alms, humbly hoping for some little share in the blessing of their harvest of immortal souls.

THE WUCHANG HOSPITAL.

IT is with much pleasure that we print this month a letter from our Missionary Clergyman at Wuchang, the Rev. Mr. Hoyt. In it he brings to our notice, not his own work, but that of his fellow-laborer, our Missionary Physician, Dr. Bunn.

Dr. Bunn's report of his last year's work in the Wuchang hospital, which appeared in the Foreign Department of the February *SPRIT OF MISSIONS*, and letters from Bishop Schereschewsky and the Rev. Mr. Boone, published in *The Churchman*, have already

much interested us in that work. The need of increased accommodations has been so strongly felt that the members of our Committees in New York and Philadelphia have taken up the matter, and are endeavoring to raise funds for the building of new wards for women and children, and then, if the sum permit, still further additions to the present building.

It was after their purpose was formed, and the first steps toward its fulfilment were taken, that Mr. Hoyt's letter was received, telling that

their work had been, in a measure, anticipated by Dr. Bunn. This letter has been copied and read before a number of our Societies, and we find it has given rise to an impression which we are sure a very few words will correct.

Persons have said in our hearing: "Now that Dr. Bunn has this building, of which Mr. Hoyt writes, there is no call for us to do anything. We must give our money where there is more pressing need."

May we say to such persons, "Take a little thought. Mr. Hoyt says that, at the cost of 'self-devotion and sacrifice not often equalled,' Dr. Bunn, at his own personal expense, has rented this little building"? Are we going to allow him, year after year, to take from his own means a sum which can hardly be spared, that this building may be rented again and again?

Then, this is a small Japanese structure, outside the Mission grounds. Will it not occur to us at once that a new wing, built on principles approved by Dr. Bunn, and under his direction, added to the hospital already stand-

ing, will be of much greater service? Once erected and paid for, it will belong to the Mission; it will be adapted to the work for which it shall be used; it will be connected with the hospital proper, and convenient in every way for Dr. Bunn and his helpers.

It will be a permanent good, while this hired native house is but a temporary expedient. Dr. Bunn in his urgent need adopted it; it was the best he could do to meet the emergency. It is not the best we can do. We can build the wards, as first proposed, to belong to the Mission property, only too glad if they may be considered a memorial to her whose womanly ministries are so missed in Wuchang.

Of the need of women to exercise anew those ministries we will leave the letters from Mr. Hoyt and Mrs. Boone to speak. In them the two fields of work are opened before us, the care of the sick and the training of children. Are there women here fitted for either work; are there women who can ask the privilege of being sent to do it?

AN OFFICIAL LETTER.

22 BIBLE HOUSE, NEW YORK,
February 25th, 1879.

To the several Associations composing the Woman's Auxiliary to the Board of Missions:

At a Meeting of the Committee for Domestic Missions, held on Tuesday, the 11th of February, it was officially stated that, through the efforts of the Christian women of the Church, the sum of \$140,000 had been contributed in the past few years in aid of our Indian Missions.

Whereupon, this branch of the work being under anxious consideration, it was

Resolved, That the thanks of this Committee, now called upon by order of the Board of Managers to provide for this work, be presented to the members of these various Associations for all their kindly efforts and service which, by the blessing of God, have been crowned with such signal success.

It was also

Resolved, That the Rev. Dr. Reese and the Secretary of the Committee be requested to prepare and address a circular letter to the said Associations, embodying the foregoing Resolution, and earnestly asking a continuance and enlargement of their interest and gifts.

The central thought in the mind of the Committee was, that the Christian women of the Church, who have already accomplished

so much in the interest of a long neglected and long ill-treated race, might with entire confidence be depended upon for a still deeper sympathy, more fervent and more earnest prayers, and for larger offerings in the future than have been known in the past.

The Domestic Committee desire it to be plainly understood that the recent action of the Board of Managers, in abolishing the Indian Committee and transferring its work to the Domestic Committee, does not mean any loss of interest or of faith in the noble work the Church is doing among the Indians. Though the receipts for these Missions were last year many thousands of dollars behind the expenditures, yet the Board has resolved to use every effort to continue them unimpaired.

We cannot but feel that this fully justifies us in appealing to those most willing and, in the ordering of God, most able to render the needed aid. The Committee therefore earnestly hope that the old friends of Indian Missions will not flag in their exertions and their prayers, so that by their generous contributions the Board may be enabled to sustain and extend the work.

We are, very faithfully yours,

J. LIVINGSTONE REESE,
A. T. TWING.

THE ELIZABETH BUNN MEMORIAL.

WUCHANG, CHINA,
December 11th, 1878.

MY DEAR MISS EMERY:—It is some time since I have had a reasonable excuse for writing to you; and when last I did write, I little thought my next letter would bear the above superscription. I wrote you then in the interest of Domestic Missions, but the Societies of the Auxiliary are so cosmopolitan that I am sure that information in regard to work in the "Woman's Department" will be welcome, come whence it may.

The ladies of your societies need no introduction to the Wuchang station of our China Mission, nor, indeed, to its subdivisions. As I write from my room in one arm of the Jane Bohlen Memorial School, I hear the hum of a dozen girls' voices rehearsing their morning task; and many of the "bricks" in this building were burnt in your kiln.

I go to the hospital to assist Dr. Bunn in some distressing surgical operation, and I hand him lint and bandages prepared by ladies' hands half-way round the globe from here. It is to prove our gratitude for past thoughtfulness and kindness, and not to ask for a new demonstration of your benevolence, that I address you now.

Until quite recently Dr. Bunn has been obliged to receive all his patients, male, female, and children, in one small room, and had wards for none but male patients. Thus it has happened that many a poor woman, whose long smouldering hopes of relief from illness and pain flashed once more into life on hearing that the disciples of JESUS had sent a man skilled in the healing art to cure people of their diseases free of charge, has had to go away crushed by another great disappointment, because her case was such that only regular and constant treatment could benefit her, and such treatment could not be given for want of a suitable ward wherein to receive her. This want has at last, thank GOD! been supplied.

By means of self-devotion and sacrifice not often equalled, Dr. Bunn has rented a native house quite near us, and fitted it up tastefully and comfortably as a Woman's Hospital, and on Sunday afternoon, November 24th, it was our privilege to open it formally with a public Service. "Our own is the only medical Mission in Wuchang, and hence all the Missions here are interested in it; and in response

to an invitation to participate in the opening Service came, *en masse*, pastors and people. The board partitions were removed and the rooms thrown into one, benches and chairs being brought in from our chapel and houses.

Every available place was occupied. As many as *two hundred Christians* (this in Wuchang), some fifty of them women, were crowded into the room, while the passage and space before the door were packed with others on tiptoe, anxious to participate in the Services. I conducted a brief Service, suitable to such an occasion, and addresses were made by Mr. Bryson, of the London Mission, Mr. Tomlinson, of the Wesleyan Mission, and Mr. Judd, of China Inland Mission, I making a few remarks at the close.

Some most fitting eulogies of the late Mrs. Bunn, in memory of whom this work was begun, were spoken. Tear-dimmed eyes and bowed heads showed how feeling was the response in the hearts of all who knew her. It was the beginning of a work in which she had hoped to join, and in which her large sympathies, her active energies, her quick perceptions, and her sober Christian zeal would have made her most useful. GOD, Whose wisdom is infinite, had other plans for her. He works often by the death as well as the life of His saints. May this work He has put it into the heart of His servant to begin as a memorial of one entered into rest redound to the glory of His Name, and be for the healing of many a sick and dying soul.

I have intimated that I do not purpose asking anything from your Societies in behalf of this work; but I will venture to ask this: that when you meet you will remember in your prayers this work for poor, suffering women in Wuchang. Make large petitions for great gifts of grace, and wisdom, and patience, and forbearance,—great gifts of the Spirit of Love are wanted.

If it should seem to any lady who may happen to read this letter that it is a pity that where there are a Girls' Boarding School and a Woman's Hospital, both in full operation, there is no Churchwoman to do the offices that only a woman can do—if this lady is in good health, has faith and courage to meet and endure difficulties, and a heartfelt desire to engage in such a work as is offered here, let her write, I beseech you, and ask our Board for Foreign Missions *why* we have no

woman here, and whether or not there is a wish for one. Their answer is ready, I have no doubt.

I remain, with cordial regards, yours very sincerely,

S. R. J. HOYT.

THE JANE BOHLEN MEMORIAL SCHOOL.

A LETTER TO A DIOCESAN OFFICER OF THE WOMAN'S AUXILIARY.

MY DEAR MADAM: With your kind permission, I would be very glad to call the attention of the members of the Woman's Auxiliary to the needs of the school in China, recently my own and still the object of my most anxious solicitude, known as the Jane Bohlen Memorial School.

For reasons that may appear hereafter, this school has not been brought so prominently before the Church at home as it should have been, and consequently has not received the support nor gained the interest that it has deserved.

I have thought that possibly a recital of its history and a statement of its necessities may be what is needed to enlist the sympathies of the friends who already so generously care for the two girls' schools in Shanghai.

The land was purchased and the school building erected with the school funds provided by the son and daughter of the late Mrs. Jane Bohlen, of Philadelphia, and was named, in accordance with their wishes, "The Jane Bohlen Memorial School for Girls at Wuchang."

The school was begun in July, 1875, with but one pupil, and was under the charge of Mrs. Yen, wife of our native Missionary, the Rev. Y. K. Yen. For a time Mr. Yen and his family lived in the school. Mrs. Yen visited the women in the city and urged them to send their girls to the school, with some success. She was materially aided in her good work by both Mrs. Hoyt and Mrs. Boone, but her husband's health failing, she was obliged to return to Shanghai, where she still remains.

Mrs. Boone was removed by death from her Missionary labors, and the climate proving unfavorable to Mrs. Hoyt's health, the school came under the direct supervision of the Rev. Mr. Hoyt, who himself was soon obliged to return to America.

My attention was then called to the necessity of a foreign lady teacher for the school; so, with the permission of the Standing Committee, I left Shanghai, where I had been sta-

tioned for nearly a year, and proceeded to Wuchang, taking charge of the school in February, 1877.

I found seven little girls, one of whom was lame, and had been left at the Mission gate. She was cared for by the Matron of the school, under the direction of Dr. Bunn. The child has since died, after a residence of two years at the school.

The children, who had never as yet had a foreign lady teacher exclusively their own, welcomed me most cordially by putting on their holiday apparel and coming immediately to pay their respects.

I may say here that I look back now on the year spent with them with unmixed pleasure. Their willingness to learn, obedience, and evident interest in all that it was possible for me to teach them were constant. During the year their number increased from seven to eleven, and two more have since been added, making thirteen in all. We also found it expedient to change teachers, as, owing to their never having had a girls' school in that part of China, no competent native woman was available. We therefore procured the services of an elderly gentleman, who taught from nine until twelve every morning, and a Matron, who was a Christian, a member of our Church. Her duty was to exercise maternal care over the little ones night and day, and to teach them sewing. Under this régime the school prospered, and was gaining a good name among the Chinese. At this time I, too, was unfortunately compelled to return home, and the school was again left without a regular lady supervisor.

Thus it now stands: a very comfortable building, capable of accommodating twenty or more girls, thirteen already gathered, and the remaining number easily available were the means but forthcoming, and only five scholarships taken.

In Ku Kiang, about a hundred miles distant from Wuchang, there is, in the native city, a girls' school, supported by the Women's Missionary Society of the Methodist

Church in the United States. Although that school accommodates from thirty to forty pupils, they are frequently obliged to reject applicants from lack of room. The school was formerly cared for by two foreign ladies, but at present they have three single ladies and a lady physician. The school building and furnishing compare most favorably with similar institutions at home, and the amount of good work accomplished by these ladies is incalculable. Fortunately, the school never languishes for lack of means. In Hankow, opposite Wuchang, the Romanists have a girls' school, with a department for babies. I do not recall the numbers, but do remember passing through several dormitories and school-rooms, all larger than our own and well filled. This school is under the charge of a Mother Superior and Sisters. It used to make my heart ache, when visiting these prosperous schools, to think of my own poor, weak charge in comparison.

Perhaps the ladies would be interested to know what we teach in our girls' school, and how, in general, it is managed. The children are taught the Catechism and to memorize portions of the New Testament. We also instruct them in their own classics, though not perhaps to so great an extent as the boys, give them a fair knowledge of geography and history, and endeavor to teach them all that a good housewife should know of sewing, mending, and neatness in the care of her house and her own dress and person.

Their own industries, as distinct from ours, such as spinning and weaving, are taught in some schools, and, I think, wisely, as such knowledge affords them means of self-maintenance; and the girls, as a rule, are very apt.

The Chinese are a very industrious people, and my experience with the children leads me to believe that they only need training—the earlier in life the better—to make useful Christian men and women. My observation in Shanghai, where our schools have been an established fact since our Mission was started, confirms me in this opinion. I wish it were possible for the ladies at home to see the women who have been trained in the schools of Miss Emma Jones and Mrs. Thomson, and to compare them with those in their own station in life who have not received a Christian training. The difference is almost

incredible on hearsay evidence, but most gratifying and delightful to see. I have in mind now the wife of Mr. Yen, also his brother's wife, and Mr. Wong's daughter. Mrs. Thomson's teachers are all of them former members of our schools. Dzu Nie, the Bible-Reader of the late Miss Fay, was one of Miss Kate Jones' girls. She was sent away when the school was broken up, and for some years was scarcely heard of. During my residence in Shanghai she returned, and, having convinced Miss Fay, as well as Dr. Nelson and Mr. Wong, of her desire to lead a Christian life, was baptized. She has been a Bible-Reader and teacher of a girls' day-school for more than two years, and supports her husband and two children. Such instances are not rare.

Having now shown you the critical condition of the Jane Bohlen School, from lack of proper supervision and means, I desire to appeal to your sympathies and generosity in maintaining the scholarships already taken, in assuming the remaining ones, and providing the means to send new teachers. I would suggest the desirability of sending at least *two* single ladies, as being more efficient workers than most married ladies, with their unavoidable domestic duties, possibly can be. It would be most unwise to send *one* lady, as the abject loneliness of an inland Chinese city cannot fail, sooner or later, to prove most detrimental to the health of both mind and body. But two ladies working together, their interests and aims identical, with means at their command, would soon bring this, the only Church school for girls in inland China, into favorable comparison with those of other Missions.

The idea of sending two ladies in company is not original with me. It has always been the practice of other Missions, and was strongly advocated by the late Miss Fay, whose long experience in the Missionary field should give weight to the opinion. The school building at Wuchang includes a residence for foreign teachers, which has ample accommodations for two ladies.

Trusting, my dear madam, that I have not trespassed too long upon your time, and that I have succeeded in eliciting interest in this cause, believe me,

Yours very sincerely,

HENRIETTA F. BOONE.

WORK IN SHANGHAI.

MRS. SCHERESCHEWSKY writes to a parish officer of the Auxiliary: "We have seen another of our native Clergy, the Rev. Woo Hoong Neok, who has proved so thoroughly useful and trustworthy in all that he has undertaken. Mr. Thomson told me of him, that he (Mr. Woo) could tell of more work that might be done than could be accomplished in a year. This one statement made me feel how needful it was for us all to be up and doing, and we pray God that the Church at home may be made more and more zealous for the cause of CHRIST in this land.

"Dear friends, we all of us need to be aroused and to act in the living present, not to wait, not to falter, for God's blessing will rest upon those who, strong in faith, take hold of this work in an earnest, willing spirit, ready to avail themselves of every vantage-ground, and to press on to victory."

And again she says, in writing to the Secretary of the Auxiliary: "I want to send you some lines that I received from one of Miss Fay's Bible-Readers, now a school teacher in a girl's day-school which has been placed under my care. I thought that the words which she wrote regarding Miss Fay would be valuable as expressing the impression that dear Miss Fay has made and left on the Chinese mind.

"Dear Miss Fay was my guide and protectress in all my troubles, therefore her death I shall always lament, and her kindness I never can forget. She entered into all my difficulties, though herself frequently sick and feeble, and she truly did assist me to the uttermost of her power; but she has finished her beneficial labor on earth and gone to her eternal reward in Heaven."

In a letter to the Secretary of the Foreign Committee, dated January 30th, Mrs. Schereschewsky says:

"I want you to tell my friends that it is my earnest wish to push on girls' day-schools. Of this the Bishop heartily approves. I had an informal meeting with Mrs. Bates and Mrs. Sayres, who give me their earnest sympathy. Mrs. Sayres desires to begin a girls' day-school as soon as possible. Mrs. Bates hopes to do the same when she gains more strength—as the voyage out told upon her. . . .

"I have taken in hand one of the girls' day-schools, which I have called the Fay Memorial School. There are eighteen girls, and I should like to improve and engraft, if possible, new ideas upon the old. Will you send me some pictures, either framed or unframed—scenes from the life of CHRIST preferred—and some maps of the world?"

Miss Fay made mention of her day-schools in a letter dated May 23d, 1878. She says: "I have four day-schools besides the thirty-seven boarders belonging to Duane Hall, and as my health is not very strong, if it were not for my very efficient teachers I should hardly be able to do anything. The day-schools still continued are the same as several years ago, and all but one of them with the same teachers. . . . There is hardly a day that I do not have the most urgent appeals for receiving pupils into my schools. The parents would give me their children, or sell them, or do anything to induce me to take them (because of the terrible famine pressing them so sorely), and I am more delighted than I could tell you when I get a letter from Mr. Kimber telling me that I can take a new scholar. I always have some one on hand waiting, and put him on the scholarship as soon as I read the letter; and if you could see the grateful, happy faces when told they 'can stay,' you would not wonder at my pleasure."